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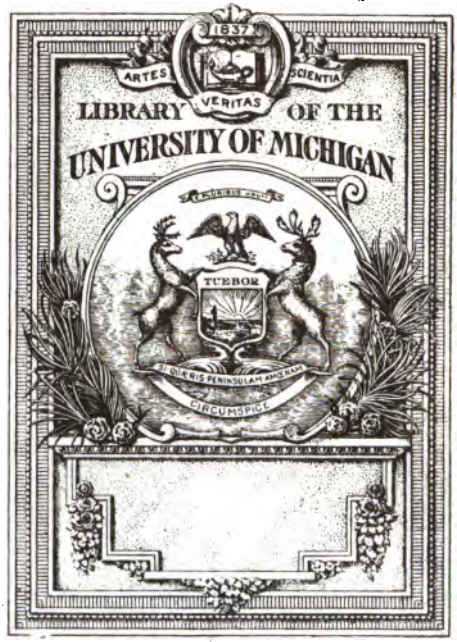

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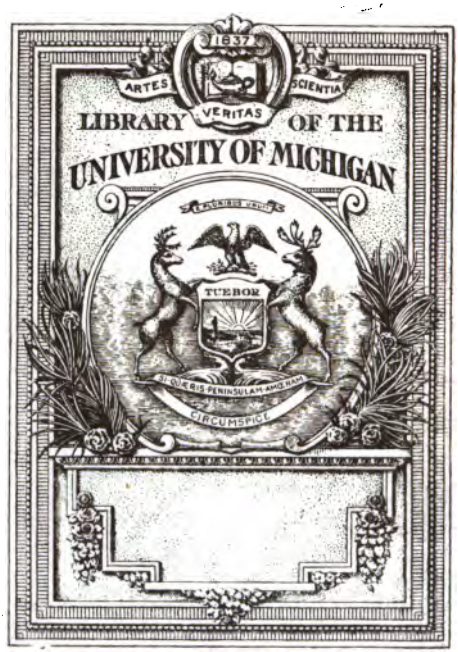

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MOSES AND CHRIST,

OR THE

PLAN OF THE WORLD'S SALVATION,

ILLUSTRATED BY BIBLE ALLEGORIES.

BY JOHN H. PATON,

MINISTER OF THE GOSPEL, AUTHOR OF "DAY DAWN, OR THE GOSPEL IN TYPE AND PROPHECY," AND PUBLISHER OF "THE WORLD'S HOPE."

"Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"—John v. 46, 47.

ALMONT, MICH.

PUBLISHED BY THE AUTHOR.

1888.

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PREFACE.

THIS little book comes into existence in answer to the call of many friends. The principal part of it first appeared as a series of articles in the "WORLD'S HOPE," under the title, "Moses and Christ;" and it is thus reproduced in hope that by a more general circulation, it may be the means of blessing to many. It is somewhat modified in form, to adapt it to new readers, and some important additions are made, which may make it more valuable as a separate work than it otherwise would be.

The design of the work is to present as clearly as possible the unity of the Bible, and the fullness of the Purpose and Plan of God in the creation and redemption of mankind—that is, in bringing the Race up to his own image. To illustrate the general teaching of the Word on this theme, use is made of the characters and histories in the writings of Moses, especially the book of Genesis, which are shown to be pictures of the gospel plan. It is also designed directly or indirectly to present the general doctrinal and practical teachings of the Bible. It is therefore hoped that the book may be read with interest and profit even by those who may not accept all the writer's conclusions.

Reference is occasionally made to the book "DAY DAWN, or The Gospel in Type and Prophecy," which many of the readers of the "WORLD'S HOPE" possess. This work may properly be considered as a sequel to that, being a further development of the principle of "The Gospel in Type and Prophecy."

That the blessing of the Head of the Church and the Saviour of the World may rest upon this work; that it may result in leading many to larger views and better thoughts of God, of his loving designs concerning the children of men; and that it may help its readers to a due appreciation of their relation to the Father and to each other, is the earnest prayer of the

AUTHOR.

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MOSES AND CHRIST.

CHAPTER I.

Introduction.

In John v. 39–47, is found a very striking passage in the address of the Lord Jesus to his Jewish hearers. It begins with the familiar words: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." This appears in the form of a command, and as such it is usually considered, but it was evidently spoken as a statement of fact concerning the Jews, and designed to show the inconsistency of his hearers. In the Emphatic Diaglott, in Rotherham's version, and in the revised version, it is so rendered, "Ye search the Scriptures, etc." The peculiarity of their position lay in the fact that though they were looking for eternal life in their Scriptures, and those Scriptures testified of Christ, yet they would not accept him.

With this thought in mind the remainder of the passage is more readily understood: "I receive not honor from men. But I know you, that ye have not the love of God in you." This is often regarded as if Jesus were *blaming* them, but he was simply showing the weakness and inconsistency of the natural man. If they had been spiritual, and so had been controlled by the love of God, which is the Spirit or nature of God, they would have been able to see Christ in those Scriptures; but being natural they could not. And for the same reason, they could see no beauty in Christ that they should desire him.—Isa. liii. 2. They could appreci-

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in the *letter* of his writings. Then if Christ is to be found in those writings, he must be discerned spiritually, under cover of the natural things of which he wrote, just as when he had come into the world he had to be accepted under cover of a natural body. The Jews could see Jesus as a man, but they could not come to him in his divine character, because they were natural themselves. They could not see the Father in him, and Jesus spoke a necessary truth when he said, "No man *can* come to me, except the Father which hath sent me draw him."—John vi. 44. Just so they could not see Christ in the writings of Moses. It was in both cases on account of their own natural inability to see spiritual things or truths.

They *trusted* in Moses, but did not *believe* Moses. "Had ye believed Moses ye would have believed me." Trust and faith are not necessarily the same. Trust may be blind, but faith properly speaking is intelligent. To believe Moses, according to the Saviour's teaching here, means to see and understand the spiritual meaning of Moses' writings—that is, to see the *Gospel of Christ* under cover of the letter of his words. In other words, to believe Moses is to see in his writings pictorial, or typical, representations of the whole Plan of the Ages, God's plan in Christ for the enlightenment and salvation of the world.

Inasmuch as we are told that the worlds, (that is, the ages) were made by and for Christ, and in them he carries out God's great purpose in reference to mankind, it is easy to see that Moses could not have written of Christ in any other way so effectively, as by giving allegorical pictures of the plan. He wrote of Christ, not by mentioning his name, but, by giving the outline and result of his glorious work.

Skeptics have sometimes objected to the statement of Jesus, "Moses wrote of me," on the ground that Moses

never once mentioned his name; but to write of his plan and work and of his glorious success is far more important, and a more effectual writing of Christ, than the mention of his name. And we may say that there is no other way in which so much truth can be contained and expressed as by types or life pictures of the plan.

But it is truth under cover; and some object to it on that ground, seeming to think that all truth should be given in plain, direct and positive statements. Well, they must, like all others, settle the matter with the Author. If men will stumble over the method of giving truth, then they must stumble, and sometime they will stumble on to a truth that will adapt itself to their need. It is a fact, whatever may be God's reason for having it so, that all things of great value are made somewhat difficult of attainment. To study, search, dig or work, is heaven's order. The deep things have a special value, whether it be in the earth or in the Bible. In this respect, God's two books, Nature and Revelation, are much alike; and this, when rightly understood, may well be regarded as evidence of the divinity of the Bible, and of nothing more so than the writings of Moses.

These writings are doubtless spoken of under the comprehensive title of "The Law." So "It is written in the law," or "We have read out of the law," is spoken of things not confined to mere statutes or commandments. And doubtless this fact may well be taken into account in connection with the statement that "The law was given by Moses; but grace and truth came by Jesus Christ." "The Law," in the comprehensive sense, includes the typical and allegorical features of Moses' writings, as well as the system of commandments. With this in mind, the contrast in the above passage between the law on one hand, and grace and truth on the other, becomes more clear and forcible.

The grace is contrasted with the commandments, and the truth is contrasted with the pictures. The "letter" of those writings was only a *shadow* of the great truth concerning Christ. The *truth*, fully developed in Christ and his work of the ages, is the *substance* to which the shadow pointed.

The Jews saw only the historical 'letter,' and the system of commandments, and could not discern Christ in Moses' writings. They thus *trusted* in Moses as a divine leader, teacher and law-giver, but did not *believe* the deeper phase of his writings. "For had ye believed Moses," said the Lord Jesus, "ye would have believed me; for he wrote of me."

This tendency to see only the surface truth, and so to fail in seeing Christ and his plan and work, showed itself in the immediate disciples of Jesus, and is, we may say, not uncommon among Christians to-day. They do not believe that the word has a 'spirit' under cover of the 'letter.' They must have surface truth or none at all. They are afraid to see, or hear of, "the *deep* things of God." "The natural man receiveth not the things of the *Spirit* of God, for they are foolishness unto him; neither *can* he know them, for they are spiritually discerned." The most glorious things of the plan, which God has prepared for them that love him, and for all mankind through them, are not seen by the mass even of Christians; "But," says the Apostle, "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the *deep* things of God,"—that is, the things under cover of the letter.

As the truth is under cover, it needs to be uncovered or opened. This is true of both "the law and the prophets." We read of Jesus, after his resurrection, having entered on the deeper (or higher) life, talking with the two disciples on the way to Emmaus. After listening to their rehearsal

of the things concerning the death and reported resurrection of their Lord, he said, (and do not let us think of it as the language of sharp and cutting severity, but as the statement of a natural fact): "Oh fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and entered into his glory?" Then "Beginning at *Moses*, [Mark that!] and all the prophets he expounded unto them in all the Scriptures the things concerning himself."—Luke xxiv. 25–27.

After their eyes were *opened*, and he had vanished out of their sight, "They said one to another, Did not our hearts *burn within us* while he talked with us by the way, and while he *opened to us the Scriptures*."—Verse 32. Here are two facts worthy of our present attention: 1. The writings of Moses needed *opening*, in order that Christ and his work could be seen in them; 2. That truth when seen *made their hearts burn.*

We may readily assume, then, that when the truth of God's plan is seen, as revealed in Moses' writings, it will make *our* hearts burn. The gospel in type, picture or allegory, it will or may be seen, contains nothing of the horrible features of the more common theology of our day. But in all the fullness and glory of the love of God and of Christ's success it reveals the final salvation of all mankind.

MOSES AND CHRIST.

CHAPTER II.

THE PLAN IS ALLEGORIZED.

Moses' writings are allegorical. An allegory is a figurative speech or parable. The allegories of the Mosaic writings are life-pictures of the gospel plan. The literal, natural facts of the lives of those primitive men, are used to foreshadow the spiritual facts in the life and work of Christ, in the execution of God's plan of the ages. And different features of the plan are illustrated in the various lives of the different characters—Adam, Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, and Moses. Some of their wives are made prominent in the allegories. Then great historic events are also used as outline illustrations of the work of the ages—as the creation, the flood, the going down into Egypt, the deliverance therefrom, the wilderness journey and the final inheritance in Canaan. These are all on what we may call the Lord's side, representing the experiences and victory of God's people. On the other hand, the enemies of God, and the truth, and his true cause, are represented by the serpent, the beasts slain, Cain, the Babel-builders, the wicked antediluvians, the Egyptians, and the Canaanites. The general relation of these two lines illustrates the struggle between good and evil, the doom of the evil and the complete victory of God and his cause. Even the partial development of these allegories, is very convincing that God is in those writings, and that they are full of the glorious gospel of Christ. And a careful examination of them will show that it is not a meager or limited plan,

but one which includes the final blessing of all mankind.

Some object to calling any of those histories allegories unless a positive Scripture can be found saying this or that is an allegory, or a figure or type of the plan. In Rom. v. 14, we are shown that Adam was a figure of Christ, who is called the second Adam. As Adam was the head and therefore the representative of the whole natural race, it shows that natural things are used in Bible teaching as types, parables or allegories of spiritual things. This gives us the basis of a general rule. Then in Gal. iv. 24, we are told that the history of Abraham with his two wives,—and the two sons—the free and the bond—is an allegory, representing the relation and operation of the two covenants of law and grace, embodied in two Jerusalems, the earthly and the heavenly. This case is so comprehensive that it seems like an assurance that in one way and another the whole ground is covered with allegories. Then we have intimations given by the Apostle Paul that all the experiences of ancient Israel happened unto them for ensamples (margin, types) and were written for *our* instruction.—1. Cor. x. 11. This shows that Israel itself was a type, and that therefore the church is the antitype, not uncommonly known as "Spiritual Israel." It does not seem at all imaginary, nor far-fetched, to claim, in view of what is said, that all the ancient characters and histories were typical. Others will take only that which commends itself to them as reasonable and Scriptural—but it seems clear to us that wherever any feature of the plan is to be found pre-figured in Bible characters or histories, we have a perfect right to claim that it was so intended and arranged. We have such a conviction of the truth of this principle, that we shall speak of it with confidence. Oh! that God's own pictures of the plan and purpose of the gospel may confirm our faith in the

inspiration of the Bible, and show us the fullness of the divine love and saving power.

Adam and Eve.

Let us look first at the story of the first pair, Adam and Eve. Let us consider the points which show that their creation and career, make a grand picture of God's plan of the regeneration of mankind. Those who see it in all its fullness never tire of it. It is refreshing and encouraging to look at God's pictures of the good things to come.

The key of the application is given by the Apostle when he says that Adam "was a figure [or type] of him that was to come."—Rom. v. 14. For the same reason Christ is called "the second Adam."—1. Cor. xv. 45–47. It is here explained that the first is natural, and the second spiritual. The spiritual is the real, the perfect man; the first is the shadow cast beforehand. The first was the embodiment, the head, the unit of the whole, and therefore the father of the whole race on the natural or earthly level —the plane of the flesh.

When God (by the agencies adapted to do this lower work—the Elohim, the mighty ones, the angels, who said "Let *us* make man,") created Adam, he created all mankind. He contained them all as the kernel of wheat, the seed, contains the whole crop to be developed or produced from it. They were latent in him—that is, in him lay the germinal force to produce them all out of himself. For this reason, the whole, when developed, is Adam. Adam (in type) means the whole race of natural men.

Whoever can see this fact and the principle involved in it, will understand why and on what principle sin and death came upon all by, or in, one man, because *in* him *all sinned.* —Rom. v. 12, with marginal reading. The one man was

the root of all men, and for the same reason the one sin of the one man was the root of all sin in all men. And it is easy to see the same principle of representation and headship in Christ the second Man. "As in the one, so in the other," is the rule variously stated by the Apostle; only they work in opposite directions. Both are the heads of the whole race on opposite, or different, planes—the earthly and the spiritual. Neither are substitutes for men. Neither one stands *instead* of the race, but each *for* the race, containing them—they being *in* their head on both planes. This appears to us far more glorious and more honoring to Christ than the doctrine of substitution.

Once seen that each 'Head' is the "Unit of all men," —that all are in each seed,—then the opposite results of the work of each are easily seen. Adam sinned, and his sin made all men sinners. So Christ obeyed, and his obedience, or his righteousness, made all men righteous. This is not left to inference, but is positively asserted by Paul.—See Rom. v. 18, 19. What the crop is to be, is determined by and in the seed. As all men, when developed on the natural plane, in Adam, are sinners, so when all men are developed on the spiritual plane, in Christ, they are righteous. And, from God's standpoint, whatever is to be, is. And to us, it is the gospel at the root that all are righteous *in Christ*, as the crop in the seed; and it is the gospel at the top, or in the fruit, that all will be righteous *in themselves*, through Christ. Adam's sin was first imputed to all, and is afterward, in the order of generation, imparted to all men. So Christ's righteousness, secured to all in him, is afterward, in the order of regeneration, imparted to all men.

Those who understand our position will see how bald and gross the misrepresentation of those who say that we have laid aside the righteousness of Christ, and are seeking

to appear before God in our own righteousness, and inviting others to do the same. Our worst wish for such teachers, is, that the Lord will enable them to lay aside their terrible prejudice, and consequent misrepresentations, and anoint their eyes with eyesalve that they may see the full value of Christ's righteousness.

The work of Adam is downward to death—because "The wages of sin is death." That is where Christ finds the race, "dead in sin," or by the sin of Adam; and the work of Christ is upward to eternal life (the only kind of life which Christ gives) because "The *gift* [not the *offer*] of God is eternal life through Jesus Christ our Lord."—See Rom. vi. 23. The work of the second Adam is second, and final. The work of sin and death is never final. "Where sin abounded, grace did much more abound." Sin reigned unto death, but grace reigns unto *eternal* life.—Rom. v. 20, 21. So also it is written: "As in Adam all die, even so in Christ shall all be made alive; *every man* in his own order.—1. Cor. xv. 22.

Eve—the Wife and Mother.

We have given the outline of the work of both Adams and the two opposite results. In the accomplishment of the work of each, the *wife* as a helpmeet is needed. Eve was called woman, "because she was taken out of man."—Gen. ii. 23. She was called Eve, "because she was the mother of all living."—iii. 20. The two are really *one* as the generating power of the whole family of man, created in Adam. The woman is the embodiment of the feminine side, the mother element of God's creation. God himself would be imperfectly manifested without the unfolding of the woman nature and mother love. And the natural, in the earthly pair, the one-in-two, or the two-in-one, is but the shadow of the spiritual reality in the second Adam and his

bride—the perfected church, or New Jerusalem system.—Rev. xxi. 9, 10.

Who can doubt that Eve was a type of the bride the Lamb's wife? Paul, after speaking of the relation of the earthly husband and wife, and of the two being one, adds: "This is a great mystery [a great and glorious truth under cover of the natural] but I speak concerning Christ and the church."—Eph. v. 23-32. The whole New Testament is built on the principle that Christ Jesus is a Bridegroom, (Matt. xxv. 1-10) that until the marriage, the church is a virgin espoused to Christ (2. Cor. xi. 2) and, after the marriage, "the bride, the Lamb's wife."—Rev. xxi. 9, 10. Even the manner of Eve's creation foreshadows the manner of the development of the church. Adam was alone and was placed in a deep sleep, and from his opened side his wife was taken. So Christ was alone for a time, and he passed into a deep sleep and his side was opened. What Christian can fail to see that in a deep spiritual sense the bride comes from his opened side?

Now as surely as the church stands as the antitype of Eve in the relation of wife, so surely she is the antitype as mother. Eve was the proper help for Adam to manifest what God had created in him, and she herself was the first step in that direction. So the church is the channel through which the fullness of Christ's regenerating power will flow, so that she will be the mother of all humanity as to spiritual and eternal life. The natural came by generation, and the spiritual by regeneration.

Some, who admit that the church is a wife, deny her motherhood rather than admit that the nations saved after the marriage will share in the spiritual nature of Christ and the church. The difficulty in their way is their unscriptural theory of the restoration to what they call "human

perfection," in the natural or earthly state. It would be a great blessing to them, and to many others, could they but see that the only perfection worthy of the name was attained by our Lord Jesus "through sufferings."—Heb. ii. 10. Why can they not see that the glory of the wife lies in the power of motherhood—the imparting of her own life and nature to her offspring?

Adam was a type of Christ. Eve was a type of the church. The marriage of the earthly pair was a type of the marriage of the heavenly pair. The generation of mankind was a type of the regeneration of mankind. And as the marriage of the Lamb is not due until the coming of the Bridegroom, it follows that the nations are to be regenerated in "the ages to come."—Eph. ii. 7. This is the unlimited Gospel according to Moses.

MOSES AND CHRIST.

CHAPTER III.

THE NEW JERUSALEM.

In last chapter we endeavored to show that Moses wrote of Christ by allegories, or typical pictures of God's plan of the ages, which is the framework of the work of Christ, in the regeneration of mankind. And we presented the brief history of Adam and Eve as an illustration of the subject in hand. We regard this as a very clear and simple outline picture of the work of the second Adam and his bride—the perfected church, or New Jerusalem system.

It seems proper to say here that we do not regard the bride of Christ as a *class* so much as a *system*, which includes all the classes necessary to the perfection of the heavenly city or ruling power of the world to come. We regard the "little flock" of kings and priests, as the highest class in that New Jerusalem system. They are represented as occupying the throne with Christ. But the New Jerusalem is not all throne. As it takes the many inhabitants, as well as the mayor and aldermen, to constitute an earthly city; so it requires many inhabitants, as well as Christ and his associate rulers, to constitute the heavenly city. And yet that city, and not merely its royal priesthood, is called the bride.

In Rev. xxi. 9, 10, is the only place in the Bible where we find the term bride specifically applied. Let us observe the application and it may help us to see the larger view of this subject. The angel said to John: "Come hither, I will shew thee the bride, the Lamb's wife." Of course we will

expect the angel to do what he promised, and therefore that what he shows John will be "the bride the Lamb's wife;" and John says: "And he [the angel] carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." We should be careful, then, not to call anything less or different by the name "the bride, the Lamb's wife."

To have this Scriptural view of the bride, may enable us also to obtain a more correct idea of what constitutes the *marriage* of the Lamb. It is not always easy to lift the mind from the individual woman, and the momentary ceremony that makes her a wife, to the grander, broader idea of the bride of Christ which the earthly foreshadows. But it seems as if some should be prepared to grasp the idea, that inasmuch as the bride is the heavenly city, the marriage must include the full and complete organization or setting up of that heavenly institution.

In harmony with this view, and as agreeing with the prophetic periods which mark the transition from the old age to the new one, why may not the marriage of the Lamb cover the whole period of forty years in which we now live, which we call the day dawn, and reaching to the full end of the "Times of the Gentiles," in the Spring of A. D. 1915?—See DAY DAWN.

The heavenly city, as brought to view in the book of Revelation, is preceded by another city, called Babylon, which in due time it supplants. That city is described as a comprehensive system too, as united (illegally, so far as the law of Christ is concerned) with the kings of the earth, and is therefore called a harlot. She is further described as the "Mother of harlots, and abominations of the earth."—Rev. xvii. 5. This woman (also called "That great city, which

reigneth over the kings of the earth."—Verse 18.) the prophetic eye saw "drunken with the blood of saints, and with the blood of the martyrs of Jesus."—Verse 6. With such a description, it does not seem at all difficult to identify either the 'mother' or the daughters. The great Papal church claimed (not to say claims) to be the perfect church system, the bride of Christ. That she was a *counterfeit* of the true, is the most that we can allow. By her similarities, she *was* a counterfeit. By her differences she is detected. Had she known the New Jerusalem method of destroying enemies (killing them with kindness—"coals of fire"—Rom. xii. 20, 21) she would not have murdered millions of God's saints.

But looking at the breadth of organization of the counterfeit woman-city, may help some to see the breadth of the heavenly woman-city—the New Jerusalem. The counterfeit had a large citizenship as well as its Pope and his associate priesthood. And it required all the various elements, high and low, in the whole church, to constitute that counterfeit city, or bride. Who can fail to see the similarity, in this respect, at least, between the Babylon system, and the New Jerusalem system which follows it and supercedes it? In this transition period, Babylon falls to rise no more, and the New Jerusalem is fully organized to rule and bless.

Some have objected to our idea, previously advanced (in DAY DAWN,) that those saved after the marriage of the Lamb, will enter and become parts of the heavenly city, "the bride, the Lamb's wife." They say the idea of adding members to the bride makes her a monstrosity. (This objection would apply with equal force to adding members to the church after the espousal at Pentecost. The virgin is a woman as really as the wife, but it does not make a monstrosity to add to her membership.) It does not seem

at all monstrous, nor out of character, if we remember what the bride is—the heavenly city or New Jerusalem system. Thousands and millions have been added to the Papal system since she was fully organized and united to the kings of earth. Lift the mind from the individual type to the great organism of the antitype, and all seems plain. And the very idea of the New Jerusalem having gates is that the nations may eat of "the tree of life and enter in through the gates into the city."—Rev. xxii. 14. The unsaved are out, and to come in is to be saved. The way the Papal church has *proposed* to be the 'mother' of all nations, and gather them to her bosom, as part of her own great organism, may surely serve to illustrate how the heavenly city *will* be the 'mother' of all nations, and in due time gather all into her bosom, as parts of her organism. The New Jerusalem is the true Catholic (universal) Church.

This much about the New Jerusalem has been here written, to show, if possible, of what a grand, comprehensive, universal system Eve is the type. And it seems as if all who can understand what we mean, will see the strength and fullness of our view, and no longer object to additions being made to the bride after the marriage. But whoever is right, or wrong, it is hoped that neither writer nor any reader will claim to be infallible, nor make his view a test of Christian fellowship. With all the varieties of thought, may we all as brethren endeavor to keep the unity of the Spirit in the bonds of peace.

MOSES AND CHRIST.

CHAPTER IV.

CAIN AND ABEL.

In further pursuing the typical or pictorial meaning of characters and events in the writings of Moses, we do not expect to find them all teaching the same thing. The grand outline is given first in the account of Adam and Eve. But there are many features of the plan not presented in that picture. It seems probable that no two things will be used or given for precisely the same purpose; but while some may cover the same ground in part, we shall expect to find in each picture something peculiarly its own, so that by them all the whole ground of the gospel, and related truths, will be included.

In Cain and Abel, we see the representatives of the two seeds, "the seed of the serpent," and "the seed of the woman" (Gen. iii. 15) in their relation to each other, and to the Lord, in certain stages of their development and work. Cain was the elder, the firstborn, and Abel the younger. In their relation to each other, they represent the natural and the spiritual in God's plan. It is "First the natural, and afterward the spiritual." The difference between them is the enmity. There is of necessity antagonism between them. The natural man persecutes the spiritual man, as illustrated afterward in the case of Ishmael and Isaac.—See Gal. iv. 29. The two seeds, the two classes—wicked and righteous—and the two systems—Babylon and Jerusalem, both in type and antitype—are all based on the same principle. While the natural has power

to persecute, he has a present triumph, but the curse abides on the persecutor. Cain's temporary triumph in the death of his brother, illustrates the bruising of the heel (Gen. iii. 15) as does also the temporary triumph of all wicked men and persecuting powers; but "Abel, though dead, yet speaketh" (Heb. xi. 4) by his faith and sacrifice. The natural fails, though for a time it triumphs; but the spiritual triumphs, though crushed to earth by the cruel hand of persecution.

"Thy saints in all this glorious war,
Shall conquer though they die;
They see their triumph from afar,—
By faith they bring it nigh."

In this case of Cain and Abel, we have a clear illustration of the difference between two kinds of sacrifice. Abel's sacrifice was from the flock, and was therefore acceptable, but Cain's sacrifice was from the ground, the fruit of his own labor, the natural, the earthly, which was as far from being acceptable as the earthly is from the heavenly. Cain's sacrifice was "The sacrifice of the wicked," which we are told, "is an abomination to the Lord."—Prov. xv. 8.

A great many are puzzled to know the difference between them. It is often said that Abel's was of faith because it foreshadowed the sacrifice of Christ, while Cain's was not. This is true, though it is often confounded with the error of Substitution. The sacrifice of Christ, rightly understood, is the sacrifice of the lower nature, the carnal principle, the sin of the world. Christ in his assumed earthly nature, stood not *instead* of the world, but *for* the world, as the Unit of the whole—having been thus, by his accepting our nature, "made sin for us, that we might be made the righteousness of God *in him*."—2. Cor. v. 21. The carnal nature, or sinful flesh, is represented by a beast, (and nothing short of a *perfect* beast could represent it fully)

and the death of the beast in a voluntary sacrifice represents the spirit of self-humiliation, self-denial, self-crucifixion, self-sacrifice, which is the only means of a true and spiritual life and exaltation, and therefore is alone acceptable to God. But the sacrifice of Cain, however valuable in itself, was but the proud honoring and exaltation of self before God.

In these two kinds of sacrifice may be seen the spirit of the two great systems, the natural and the spiritual, and their work down through the ages. The natural says, by its representatives: "Is not this great Babylon, that I have built for the house of the kingdom by the might of *my* power, and for the honour of *my* majesty?"—Dan. iv. 30. They build a great tower to reach heaven by methods of their own, and get to themselves a great name in the earth. Thus it is that many of the rich and proud of earth, made rich often by oppression of the poor, build great churches, and endow colleges, and head subscriptions for benevolent purposes with large sums of money, and secure to themselves great honor and fame, and yet know nothing of giving up *self* in sacrifice. On the other hand, the spirit of self-abasement and humility submits to the control of God, crucifies the flesh with its affections and lusts, and says: "Except the Lord shall build the house, the builders build in vain."

We conclude this subject for the present by quoting the appropriate words of our Lord, words the spirit of which is often expressed in the Bible: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke xiv. 11.

Tower of Babel.

We take this next in order, because much of what we have said of Cain, and his sacrifice, or work of self-exalta-

tion, is applicable here. The Babel building was an early manifestation, or promise, in an organic form, of the spirit of Babylon, in both the typical city of the Jewish age and the mystical Babylon of the gospel age. The spirit of Babel or Babylon (confusion) is the same in all its stages—promise, type and antitype. Pride, ambition, self-exaltation and effort at great and permanent worldly organization are its leading characteristics. These were clearly shown in the call to build: "And they said, Go to, let us build a city and a tower, whose top may reach to heaven; and let us make us a name, lest we be scattered abroad."—Gen. xi. 4. Here was an effort to reach heaven by methods of their own—by other means than self-sacrifice, as represented in the offering of Abel in a sacrifice unto death. They may have shown a lack of faith in God's promise that he would not again drown the world, by their building a tower higher than the flood. But pride of name and organization was clearly prominent.

The same spirit was manifested by the king of Babylon in his self-exaltation and national pride. He did not humble himself, in self-sacrifice, under the mighty hand of God; but glorying in his own power and might he exclaimed, "Is not this great Babylon that *I* have built, etc.?" Dan. iv. 30. The same spirit is manifested in the New Testament Babylon, before mentioned. It is the spirit of pride of sect and strong church organization. It is based on the principle that "Union is strength," and that numbers give respectability. The latter is true, but the former has something of sophistry in it. RIGHT is strength, and union on right principles, and of right elements, manifests the strength of the right. But union may be attained on a false basis, and a mere greatness of number is never an evidence of spiritual strength or success. Thus far in the his-

tory of mankind, the truth and right have usually been held by the minorities; and whoever is conscious of being right, had better stand with a few, or even alone, than to compromise with evil for the sake of union. All human church organisms, however great, have "brick for stone, and slime for mortar;" and what is intended to perpetuate, and which may preserve for a time, finally results in ruin. Union in Christ, as of "one body and one Spirit," (Eph. iv. 4) is the only real, safe and permanent union. Union on any man-made creed, or other human foundation, will be dissolved, and the defeat will be eternal.

When the Babel builders had done their best, the Lord, by a peculiar judgment, thwarted their plans. So when the kingdom of Babylon had reached the summit of pride and human glory, the hand-writing on the wall revealed its doom. —Dan. v. 22–31. And so following the decree of Papal infallibility, immediately comes the downfall. God having declared that he that exalteth himself shall be abased, such being the spirit, such must be the fate of Babylon in every form.

The confusion of tongues is a striking thing in the history of Babel. It must have been both the result and expression of confusion of mind, as language is but the expression of thought. Of confusion of thought about spiritual things, the confusion of tongues must be the type. The fall of Babylon, in the great antitypical system, must be co-incident with a restoration of one tongue. When the watchmen see eye to eye (Isa. lii. 8) they will learn to speak the same language. "In that day there shall be one Lord, and his name one."—Zech. xiv. 9. After the destruction of Babylon, and all it represents, by the fire of God's jealousy, "Then," says the Lord, "will I turn to the people a pure language, that they may all call on the name of the

Lord, to serve him with one consent."—Zeph. iii. 8, 9. It is not to be limited to a mere literal unity of language, (though that will doubtless be included) but the grand thought is, that by the knowledge of the truth the confusion of ideas shall be done away, and all shall harmoniously worship the great God of love, the universal Father, and be blessed in him. For such an end, will not all loving souls devoutly and fervently pray?

MOSES AND CHRIST.

CHAPTER V.

ENOCH, THE SEVENTH FROM ADAM.

We came on this side of the flood to take up the case of Babel. We now return to the antediluvian age to consider briefly the case of Enoch. The record of him, given in Gen. v. 21–23, is very brief but significant. In all those early generations, he is the only one of whom it is said that "He walked with God." He lived 365 years, begat sons and daughters, and the record closes thus: "Enoch walked with God: and he was not; for God took him."

Paul places him on the short list of the antediluvian men of faith, and thus explains the brief record of Genesis: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."—Heb. xi. 5. Jude tells us that Enoch was the seventh from Adam (not the seventh person, but the head of the seventh generation on the record) and that he foretold the Lord's coming to execute judgment, and to convince the ungodly.—Verses 14, 15. These three witnesses give us what may be known of the life, character and destiny of this wonderful man.

The question is, Whom or what does Enoch represent in the plan of the ages? To us it appears evident that he is the individual type of the Millennial Church—as to their character, communion with God, and the manner of transfer to the invisible state. Enoch means initiated. The church in all the ages of the past and present has lived in a

state of partial light, seeing through a glass darkly, and surrounded by the limitations of Babylon, in its various phases. But in the seventh millennium, she will have passed these limitations—all the narrowness of the sect, and all dark views of God and his plan—into the clear light of "the perfect day." She will be fully *initiated* into the grand mysteries of the kingdom of God. Enoch-like, her members will walk with God, during their stay on this side of the vail of the flesh, and at death,—the dissolution of the earthly tabernacle (2. Cor. v. 1)—they will not, like their brethren of former ages, remain unclothed and sleep till Christ comes, as they will be beyond that event. The Psalmist said, "If I *wait*, the grave (*sheol*) is mine house." But the future church will not need to wait; they will not be held in the confines of sheol, but will pass at once—"changed in a moment, in the twinkling of an eye"—into the presence and companionship of the Lord and the church triumphant in his glory.

Of course, in all such matters it is not becoming in us to be dogmatic or over-positive. But we believe and therefore speak. It seems to us that the Scriptures, and the harmony of events as revealed therein, agree in thus making the church of the seventh thousand a specialty, and it appears that "the seventh from Adam" is her type. Why are we told that Enoch was "the seventh from Adam?" Why was he able to walk with God? Why was he translated—carried over—instead of going down into sheol? And why was it the privilege of "the seventh from Adam" to foretell the work of the millennium, or the seventh thousand years—the presence and reign of Christ in convincing and conquering his enemies?—Jude 14, 15. The best answer we can give, in the light of what we have seen of the Scriptural method, is, that Enoch was the type, or prefiguration of the ideal church of the millennium.

The fact that he "walked with God," may indicate the parousia, or presence, sometimes, though perhaps not properly, translated "coming." (The marginal reading of the Revised Version, expressing the preference of the American Committee, gives "presence," as the rendering of the Greek word, parousia). The presence of the Lord in the royal office is the period of his reign and triumph. Why may it not be true beyond his coming, during his presence, what many, by overlooking the importance of waiting for his coming, have held to be true always, namely: that they should pass to be with Christ at the dissolution of the earthly house? Paul speaks of three states—clothed, or in the body, naked, or out of the body, and, third, clothed upon with the house from heaven, the spiritual body. To live in the flesh, suffering persecution and trouble, was not very desirable, though he was willing to endure it for the honor of Christ and the good of the church. The second state was not much to be desired either;—he says "not that we would be unclothed." But he had a longing desire for the third state—to be clothed with the immortal body—"to depart and be with Christ, which is far better," than either of the other two states.

This is why the Lord's return is made so prominent in the New Testament in connection with the Christian's hope. The Lord himself had said, "I will come again and receive you to myself, that where I am, there ye may be also." To tarry till he should thus come, was regarded as specially desirable, for some reasons.—See John xxi. 21–23. There is only one place in the Bible where death is spoken of as a blessing, and that is in connection with the downfall of Babylon and the harvest of the earth, both of which are due at the Lord's presence: "Blessed are the dead which die in the Lord from *henceforth*."—Rev. xiv. 13.

Some have other views of this matter, and we are willing they should think for themselves. Of course, if all is finished up in a brief space, "in a moment," at the Lord's coming, then it would *compel* another view. But we think our view is consistent with the facts in the case, and with the grand plan of the judgment of living nations in the millennium.—See Matt. xxv. 31–46. The idea that 1. Cor. xv. refers only to the church of the gospel age, as held by many, leaves no room for the judgment of the nations in a millennium after the Lord's return. But when it is seen to include all men, (as all die in Adam) "*every* man in his own order," then the expression, "We shall not all sleep, but we shall all be changed *in a moment*, etc," must reach as far as men will exist in the flesh. So far also must the "last trump" extend. It is consistent enough for those who believe all will end *at* the Lord's return to cling to the old interpretation; but those who see the many Scriptural evidences of the salvation of the nations *after* the Lord's return, must seek for another explanation of those words.

To us it appears plain enough, and consistent. There are some who think that members of the millennial church will not die the physical death, but be translated bodily as was Enoch. This certainly appears plausible from their standpoint; and if that is the Lord's way it will be all right. But we cannot think that the antitype is to be *just like* the type. The type is a *natural* or *physical* thing, used to prefigure the greater, higher, and grander *spiritual* change. Change of *location* in type, we regard as prefiguring change of *state* in the antitype. Merely to be carried away would not be a spiritual translation, but it would be its natural type or figure.

Without further extending this now, we would say that we think it will do many great good to have such a view of

man's nature as will enable them to see that men may die out of this earth-life and yet not sleep, but be translated to the heavenly life. The many evidences of the thousand years having begun, causes us to rejoice in the thought that the "*henceforth*," of Rev. xiv. 13, is now due.

"Forever with the Lord!
Amen, so let it be!
Life from the dead is in that word;
'Tis immortality."

The Two Enochs.

The view that Enoch, "the seventh from Adam," is a type of the ideal church of the millennium is not weakened by the fact that there was an Enoch also on the line of Cain (See Gen. iv. 17) and that there was a city built by the same name. These two Enochs are related to each other as are the two great systems or cities of the Apocalypse, and of church history. Babylon is the counterfeit of the New Jerusalem, and the lower, or world-church, is the first in the order of development. She cares not for God's chronological order. She ignores all study of the times and seasons, does not recognize the true order of the ages, applies Scriptures pertaining to the millennium, and to the Bride of Christ, to herself and in the gospel age—calling herself the Bride before the marriage of the Lamb, and so ignoring the fact of mercy and the free out-flowing of the water of life after the marriage.—Rev. xxii. 17. She is in too great haste to wait to be the seventh thousand or millennial church. But the true Catholic (or Universal) Church, is not only clothed with the seven Christian graces (2. Pet. i. 5–7) whose highest, the seventh, is love, but she also bides God's time, as the Church of the Seventh Millennium. During the gospel age, she has been the chaste virgin waiting for the coming of the Bridegroom. The world will be regenerated after the marriage.

MOSES AND CHRIST.

CHAPTER VI.

THE FLOOD.

Some Christians believe that the flood was a literal event, and some that it is an allegory, designed to illustrate important spiritual truths, or facts in human experience. At present we think both are right. Some reject the literal, and others reject the allegorical. We hold to both, and think there are people of spiritual mind on both sides of the question. As mere history, the flood would have both interest and value, but as an allegory of some features of God's plan, it assumes an importance that mere history could not possess. Aside from the Bible record, many students think they can see physical evidences that this earth has at some time been deluged with water; and we see no good reason for denying it. In Matt. xxiv. 37–39, our Lord seems to recognize the historical character of both Noah and the flood. Christ and his Apostles seem to recognize the historical truth of *all* the writings of Moses, and the literal existence of all his characters; and we know of no better way than to do the same. But inasmuch as we regard the spiritual as of more importance than the letter, it is our aim to find this deeper meaning. If we succeed, it will be an additional evidence that there is gospel even in the terrible judgments of God.

Let us look first at the *cause* of the flood. In Gen. vi., we learn that it was brought about as a punishment of a very peculiar form of wickedness and corruption—miscegenation—the mixing of what should be distinct and separate.

The "sons of God" took them wives of the "daughters of men," and produced a race of strong men that became mighty in the earth. And in the ninth verse, we learn that the difference between Noah and the rest was that "Noah was a just man and perfect [margin, *upright*] in his generations." We are told that Noah was "a preacher of righteousness," and some think this means that he was a preacher of the gospel, and that the people were destroyed for rejecting Christ. But there is no evidence that Noah himself knew the gospel, or that any of the destroyed ever heard of such a thing. It is only in the typical or allegorical way that the gospel can be found in any of those early times. Not even the law was then given. But Paul tells us that those who have not the (written) law, do by *nature* the things contained in the law, and are therefore a law unto themselves, shewing the work of the law written in their hearts.—Rom. ii. 14, 15. It is nowhere said that the gospel is natural to people. It is a revelation of the love and mercy of God to those who have broken the law. Now, as righteousness—that is, right-doing—is based on law, and the principles of law are natural to the human mind, Noah could be "a preacher of righteousness," before the written law was given; but he could not be a preacher of the gospel before he learned it, inasmuch as it is not natural to the human mind. "Faith cometh by hearing, and hearing by the word of God."—Rom. x. 17.

It is not to be assumed that Noah was perfect in every respect. His course after the flood shows that he was far from it. But it seems more than probable that he preached righteousness by his action in standing aloof from the mass in the matter of their criminal generation. And there seems to be no doubt that the flood was for the purpose (whatever else it may mean) of destroying the corruption.

There are different views as to who are meant in this early record by the "sons of God" and the "daughters of men." Some think that a class of spiritual or angelic beings came down and took human wives, producing by the union a race of giants, and thus manifesting the seed of the serpent. But the idea does not seem consistent with the distinction between earthly and heavenly natures; and we think the seed of the serpent is manifested in evil principles and not by literal offspring.

With all due regard to the opinions of others, we would express our own, that the "sons of God" is an expression applied to the line of descent from Adam through which Christ came, and that the term "daughters of men" refers to the other line. In other words, the former were the sons of Seth, who was given to Eve instead of the murdered Abel (Gen. iv. 25) and the latter were the descendants of Cain, the persecutor and murderer. We have seen that Cain and Abel (or Cain and Seth) represent the natural and the spiritual in God's plan; which two things or conditions are related to each other as God and man—heavenly and earthly. Adam, we are told, was "the son [the typical son] of God," (Luke iii. 36) and his descent and the biographical and chronological history down to Christ, the antitypical Son of God, are all reckoned on the line of Seth.—See Gen. v. and Luke iii. But the seed of the serpent, as represented by Cain, is not taken into account on that line. God had placed an enmity between the two seeds (Gen. iii. 15) (The real difference between the natural and the spiritual is the ground of the enmity.) and it was the violation of this divine arrangement that constituted the crime of the antediluvians.

The natural and spiritual have a manifestation in their relation to each other in the individual, and also in an

organized form in the history of mankind. "First the natural, and afterward the spiritual," is heaven's law. The lower, the earthly, the natural, has its time and place, but it must be destroyed. This is true, whether it be in the individual, or in the organized people. "The *world* passeth away and the lust thereof." The destruction of the serpent and his seed is the object of the flood. It seems as if all must see that the greatest sin consists in ignoring the proper distinction between the spiritual and the natural. Out of this proceeds much that has cursed the world.

With the facts now before us, may we not readily see that the flood is a type of the overthrow that must come in consequence of the unholy alliance of the spiritual and the natural, of the church and the world? Who cannot see in the history of those times a prophetic picture of the strange mingling of the church and the world during the Gospel Age, and in the flood a foreshadowing of the fall of Babylon, which will prepare the way for the New Jerusalem, the Enoch church, and the new world wherein dwelleth righteousness?

We understand then that Cain and his descendants represent the lower, the natural, the earthly, the sensual, the devilish, in persons and their organizations; and Seth (who took Abel's place) and his descendants represent the higher, the spiritual, the heavenly principle, in persons or in their organization—the Church of Christ. We understand that the condemned intermarriage represents the unholy alliance of heavenly principles with worldly policy, or in organic form, the union of Church and State, the Church and the World. This is the Babylon (or confusion) of the book of Revelation. Giants of earth (not spiritual) are the fruit of such union. The world is full of such giants to-day—'mighty men of renown'—which may include the grand

world-church systems, and other worldly institutions, made grand by the overshadowing religious element—in whom the spiritual is at a low ebb, even if recognized at all. There are good men, spiritual men, in those systems, who Noah-like will be saved out of them, and, when the flood is past, will make the nucleus of a new world and a better order of things.

It may be that the modern educational system is one of the "giant" children of the union mentioned. We would not be understood as being opposed to a liberal education. There is good in the modern system, and it has done much good, but it is not perfect. There is in it a great tendency to make infidels. The teachers develop the natural side of human ability, but seldom the spiritual. They are dealing with "*Natural* Science," and they seldom find the "link" that connects all true Science with God. Hence God is not in all their thoughts. Indeed, the tendency of much of the teaching is toward reasoning God out of the universe. [We gladly allow that some teach otherwise]. This results in the excessive independence and exaltation of self, manifest to-day in nearly all the elements of society. The drift is away from all the old restraints. One of the first tendencies of popular education is revolutionary. The masses who may have submitted tamely to the dictation of others, and even to oppression by wicked men and cruel systems, by education learn their strength and how to use it. And we may yet see the strange result of the uprising of the masses —made strong by their education—against the very systems which have given them their power. Who can fail to see such a tendency in our time? It is the root of a coming conflict. It is natural and inevitable.

It is not to sweep away what is good, in any thing, that the flood is coming. But even what is good in educa-

tion hastens the crisis. The things to be swept away are *all* the outgrowths of the natural, selfish and devilish element in human society. The curse is many-headed. Errors in government, oppressive measures, false and cruel elements in religious faith and societies, selfish greed of gain, which leads to lying, cheating, stealing, and to the making and selling of such things as are a curse to society—all these and the conditions, civil and social, which they create, are the fruit of the unrestrained lower nature, and they must be swept away. Whatever is truly good will outlast the storm.

There will be a great flood. It will be brought about by the "breaking up of the fountains of the great deep," and by a long-continued rain. And the waters [the typical and prophetic word for "the people,"—Rev. xvii. 1, 15.] will gradually rise against and cover and overwhelm the hills and mountains [all human institutions and governments which have oppressed the people during the times of their former ignorance] and there will be a new world beyond the flood. It seems as if this terrible upheaval and submerging are symbolized in Rev. xvi. 17–21. It is called the great day of the Lord's wrath.

It is in this connection that we can see the relation of the "flood" and the "fire" as brought to view by Peter. They are two figures used to represent two different phases of the same thing. The water relates to the uprising of the people; and the fire is the causative judgment power of God.

Some will be hidden in God's ark, and carried safely over the flood. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zeph. ii. 3. Noah and his family represent the hidden, the exalted ones,—those who yield not to the tide

of the popular current,—those who have the spiritual consciousness of the sons of God, and will not consent to unholy alliance with the world, nor world-church systems. John seems to describe them in Rev. xiv. 4: "These are they which were not defiled with *women* [that is, corrupt world-church systems.] These are they that follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb."

That company who make God their refuge have their song described in the forty-sixth psalm, which please read. It is a poetic picture of the coming flood, and fire, and the grand consequences. These are not afraid, because God is their refuge and strength. The earth [the low and old order of things] may be removed. The mountains [earthly organizations and governments] may be carried away by the uprising of the waters of the great sea of mankind. But all is well with those in the Ark. The New Jerusalem with its living stream is theirs. God is with them, as their help and deliverer.

Then comes in the other element of that revolution—the fire. "The heathen [that is, the nations] raged, the kingdoms were moved: he uttered his voice, the earth melted." As to the result of this flood and fire, the Psalmist gives a grand retrospective vision: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Now let us catch the closing strain of this grand, prophetic song. It is the sweetest music: "Be still, and know that I am God: I will be exalted among the heathen; I will be exalted in the earth."

Then the people are to know the Lord and be blessed, for only thus could the name of the Lord be exalted and

glorified. But some may say: This is a national affair, and while it speaks of a good time coming, it does not speak of hope for all mankind; but rather the multitude is carried down without an apparent ray of hope.

At first sight it looks dark, and many have been overwhelmed with the idea of its hopelessness. But to us it does not appear hopeless. It is the destruction of the natural that God has promised to accomplish. And it is true that "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, and shall be consumed." It is true that "They shall utterly perish in their own corruption." But it is never said that such destructions are either endless or hopeless. Hosea says they shall be ransomed from the power of hell, and hell [*sheol*—the low, the death state] itself shall be destroyed. They that sow to the flesh shall indeed reap corruption; but there is light and hope beyond, for Paul declares that "The whole creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

There is a great lesson to be learned. That is, that God deals with individuals as with nations. He destroys the worthless element and saves his own out of the flood or fire. He will only destroy the seed of the serpent, the works of the devil, and will save his own work; and we should remember that man himself is the work of God. He saves men by destroying the carnal nature, and making them alive in Christ. This will be the result of the flood in its individual application.

It seems necessary to make a brief reference to baptism here, inasmuch as an Apostle of Christ says that the flood was a type of it.—See 1. Pet. iii. 20, 21. The flood was transitional; it carried over from the old world to the new. So is baptism transitional; it carries over from the old state

to the new, from the natural to the spiritual. It is not merely the ordinance of baptism of which this is to be understood, but of the spiritual reality. The value of the ordinance lies in the fact that it is a *symbol* of the reality. The real, the transitional; the baptism consists in death to the carnal, and the regeneration by the Spirit. It includes negative good, by ceasing to do evil, and positive good, by learning to do well. For this reason Christ could say of the symbol. "Thus it becometh us to fulfill all righteousness." It thus becomes, as Peter says, "The answer of a good conscience toward God." May the Lord enable all to see the true relation between the letter and the spirit of baptism, between the symbolic death and resurrection and the grand reality symbolized. And may we thus learn that the purpose of the flood and of baptism is one and the same —to destroy the carnal and bring in a righteous state.

It appears to us, then, that we may draw a grand gospel lesson even from the flood—which when rightly understood does not weaken, but tends to confirm our faith in the universal love of God and the largest hope for mankind.

MOSES AND CHRIST.

CHAPTER VII.

RAVEN AND DOVE.

In connection with the history given of the flood, it may be interesting to note what is said, in Genesis viii. 6–12, of the sending forth of the raven and the dove. It seems like a picture of the Lord's method of dealing with mankind in his plan of the ages.

The raven was sent out first, and it went to and fro, until the waters were dried up from off the face of the earth.—Verse 7. From the color, and devouring spirit of that bird, it would appear to be an appropriate type of the evil spirit, the devil, who goeth about as a roaring lion, seeking whom he may devour. Afterward the dove was sent out, it being the appropriate type of the Holy Spirit. That Spirit appeared in the form of a dove at the baptism of Christ. The typical character of this bird has therefore been impressed upon the minds of many people. It gave rise to the words of the hymn often sung:—

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

The relation of these two birds, first the raven and afterward the dove, is illustrative of the great principle that characterizes God's plan—first the darkness, then the light; first the black and then the white; first sin, then righteousness; first the natural, afterward the spiritual; first death, followed by life and immortality. "The wages of sin is

death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23); "Who hath abolished death, and brought life and immortality to light through the gospel."—2. Tim. i. 10. The raven represents the spirit of darkness, sin and death; and the dove represents the Spirit power by which all these elements will be removed, and mankind reconciled to God.

It is worthy of notice that the raven was sent out but once, while the dove was sent out three times. At the first sending of the dove, she "found no rest for the sole of her foot," and returned to Noah in the ark, showing that the water still covered the ground.—Verse 9. When sent out a second time "the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth."—Verse 11. And when he sent her out the third time, she returned not again to him any more.—Verse 12. This was an indication that she had found a place of rest.

It seems as if sending the dove three times must represent three distinct dispensations of the Spirit in the work of reconciling the world to God, in harmony with God's plan of the ages. And does it not seem reasonable that the first sending of the dove and her finding no rest for the sole of her foot represents the Jewish age, at the end of which Christ came seeking fruit and finding none? That church was like the blasted fig-tree.

The second sending, at which she returned with "an olive leaf plucked off," seems to represent the work of the Spirit in the gospel age, when the Spirit is poured upon a few, "the servants and hand-maidens," who, as the church of Christ, are gathered as the first-fruits unto God and the Lamb. These are but as a handful, compared to the great harvest of God, but, like the olive leaf, they are a *promise* of the coming victory.

The third sending, when she returned no more, seems as clearly to represent the dispensation following the ingathering of the firstfruits, and the marriage of the Lamb, when the Spirit, instead of being confined to a few, the elect, will be poured "upon all flesh," and "all the ends of the world shall remember and turn to the Lord," and "all flesh shall see the salvation of our God." In the gospel age, the Spirit gathers out a few and, as the dove brought the olive leaf, brings them into the ark. But in the ages following, the Spirit will not be doing the work of selection and gathering out a people for his name, but will find a lodgment in all hearts.

These seem to be the facts, as revealed in the word, in reference to the Jewish and gospel ages and the other ages, yet to come. The Jewish age was fruitless, as far as spiritual results are concerned; the gospel age gives the first fruits unto God and the Lamb; and then follows the complete harvest, when Christ shall see the travail of his soul and be satisfied. And in view of these facts, concerning the work of the devil and the work of Christ, it seems very probable that the relation of the sending of the raven and the sending of the dove was designed as an allegorical picture of the plan. This illustrates the progressive character of the gospel of Christ.

MOSES AND CHRIST.

CHAPTER VIII.

NUMBER THREE.

It may be both interesting and instructive, in connection with the three dispensations of the Spirit, as represented by the three visits of the dove, to note several of the many uses of number *Three* in the Bible. It is used so often, and so strikingly, in the Sacred Writings, that it seems appropriate to speak of it as a Sacred Number. It appears to be fundamental in God and man, in the structure of the heavens and earth, in the plan of the ages, in the structure of the Word and in the process of human development or the coming of man to God.

As God is the Creator of all things, we may reasonably expect them in some sense to bear his impress. Does not the common use of *Three* grow out of this truth? Admitting that many may have perverted it, is there not still a sense in which "Trinity in Unity" is true? Father, Son and Holy Spirit—the Divine Three—(though never in the Word called "three *Persons*") are often mentioned in the Bible. This is fundamental, as shown in the commission of Christ (Matt. xxviii. 19) and suggests the idea of Creation, Redemption and Regeneration—the three steps in bringing mankind to the image of God. The Son and the Spirit are both expressions or manifestations of the Father, the one Eternal Spirit. The Son manifested God in the flesh in personal form, and the Spirit in a higher and in some respects, more effectual manner. The superiority of the Spirit's presence and work over those of Jesus in the

flesh, is expressed in the words of Jesus to his disciples: "It is expedient for you that I go away; for if I go not away, the Comforter will not come."—John xvi. 7. The Spirit is not limited, as to the place of his operations, as was Jesus in the flesh. This does not belittle our Lord Jesus, for when his work in the flesh was done, he was highly exalted, and received the Name which is above every name (Phil. ii. 9–11) and we have a right to consider him as a personal embodiment of "all the fullness of God"—"all the treasures of wisdom and knowledge;" so it is from himself, representing him, and as proof of his own victory, that the Spirit comes.—See Col. i. 19, ii. 3, 9, Acts ii. 33 and John xv. 26. This fullness of the glorified Saviour may be the reason that the Apostles, under the Spirit's guidance, considered baptism "in the name of the Lord Jesus," as a fulfillment of their commission.—See Acts ii. 38, x. 48 and xix. 5.

There is a trinity in man—"spirit and soul and body."—1. Thess. v. 23. They are not three persons, but it requires the three to make one person. And is not the outward form in many ways an expression of the inward entity and power? Indeed, it appears that *all* created living bodies are produced from within, drawing from the substances without by means of the inner, mysterious, organizing power. This illustrates how all visible things are created by the power of the invisible and eternal God.—Rom. i. 20.

The *spirit* of man, mentioned in 1. Thess. v. 23 as a subject of sanctification, should not be confounded with the *air* which a man breathes, though the same primary word represents both spirit and breath. If so confounded, it leads to the further absurdities that the angels, called spirits, are only breath; and even that God himself, who is *Spirit* (John iv. 24) is only breath. Peter tells us of Christ preach-

ing the gospel to the "*spirits* in prison" (1. Pet. iii. 19, 20 and iv. 6); and Paul tells us of "the *spirits* of just men made perfect."—Heb. xii. 23. Spirits that can hear the gospel, and spirits that can be perfected, cannot mean the breath of air in a man's lungs. Neither should the spirit of man, which is sanctified and perfected, be confounded with the indwelling Spirit of God by which that sanctification and perfection are accomplished. The one pertains to man's being, while he is yet unsanctified, while the other is the Guest and Comforter of the sanctified. This distinction between the two spirits is observed by the Apostle, when he says; "The Spirit [of God] itself beareth witness with *our* spirit that we are the children of God."—Rom. viii. 16. God's Spirit testifies, and man's spirit receives the testimony.

The plan of the ages is based upon three grand divisions, which are called three worlds, or three distinct "heavens and earth." The first was the period from creation to the flood, the second is from the flood to the end of the gospel age, at the second coming of Christ, and the third begins where the second ends and includes all the future. In 2. Pet. iii, these three worlds are brought to view. The first heavens and earth being overflowed with water, perished. The second is reserved unto fire, against the day of judgment and the perdition of ungodly men. But there is promise of a new heavens and earth wherein dwelleth righteousness.

This shows that three is fundamental in the structure of the plan, and that the third state is the highest. In the third world, or order, the ruling powers will be Christ and the saints, the overcomers of former ages, raised to immortality, and therefore invisible to mortals. But, like the kingdom of Satan which they supercede, they will act through visible agents, producing results grand and glorious, the

very opposite of the results of Satan's rule. All nations will serve and obey the Lord, and be blessed in him.—Dan. vii. 14–27, Gen. xxii. 18 and Psalm lxxii. 17. In that state, by his own agencies, the tabernacle of God shall be with men, and the curse shall be (gradually) removed.—Rev. xxi. 3, 4.

The use of number three, and the third being the highest, is seen in several other things. In the original structure or arrangement of the earth there were three divisions: 1. The broad undeveloped expanse; 2. Eden; and 3. "A garden, eastward in Eden."—Gen. iii. 8–10. It is quite commonly supposed that Eden was the garden, but the above passage shows that this is a mistake, and that the garden of Eden was the eastward portion of Eden. This garden—the third and inmost place—was an earthly paradise. There the Lord's presence was manifested.

We read of Paul being caught up, or away to "the third heaven," or "paradise," where he had a glimpse, that he was not permitted to reveal, of the presence and glory of God.—2. Cor. xii. 1–4. A *third* heaven implies that there are three, and the Bible never speaks of more. Some think that Paul was simply caught forward, in a vision, to the third heaven, or state that is to be on the earth after the second coming of Christ. But we think this is shown to be a mistake by his saying that he could not tell whether he was caught away "in the body or out of the body." If it was a vision of the future of our earth, he must have known that he was *not* caught away in the body. No person could be caught bodily into the future even one day.

It appears evident that there are three places or states in the structure of the heavens, and that it was, at first and is to be, manifested on the earth, *because* there are three heavens. All God's works on earth *correspond* to the plan

of the heavens. The three heavens are represented by the three places—court, holy and most holy—in the Mosaic tabernacle. He was told that it was a pattern of heavenly things that was shown him. Three places in type represent three states or conditions in the antitype. God is in the third or highest or inmost state. Hence it is that God was manifest in the most holy; as he was manifested in paradise, and is to be again in the third world of the future.

This order of the heavens has doubtless its correspondence in the mental structure of man, and for this reason the three places in the tabernacle would represent three steps in the approach of man to God, or three stages in his spiritual development, spoken of by the Saviour as "First the blade, then the ear, then the full corn in the ear." The first apartment, sometimes called the "court," and sometimes the "holy place," (The first is usually admitted; for proof of the second see Exod. xxix. 31, Lev. xiv. 13 and xvi. 24.) had in it the altar of sacrifice and the laver. It is the place of sacrifice and washing, and therefore agrees with, or corresponds to, the first or outermost phase of Christian life. The killing of the beast at the altar is the reconciling act. It therefore represents conversion, or the change from being an enemy to a friend. When this state is reached, the first thought is in reference to cleansing one's self from all filthiness of the flesh and spirit. As water cleanses, it refers to the cleansing or washing power of the truth; and it will be seen that the altar and the laver are properly related. To us, this fact is a clear and strong evidence that Moses was moved by the Spirit of God when he made the tabernacle and arranged the furniture.

The second apartment had the shewbread, the lamps, and the "golden altar," or "altar of incense." These represent the deeper, or spiritual, or invisible, phase of the

Christian life. The seven lamps typify the revealed light in which he walks. The shewbread represents the spiritual bread by which he lives. And the altar of incense represents the place or condition near to the vail where he worships. In all these, the Christian, in the antitype, walks, eats and serves by faith. In both of these—the court and the holy—there is a coming to God and receiving from God. But the third is the highest state, the "holiest of all," or "heaven itself."—Heb. ix. 3, 24. When that state is reached, it is the province of such victors to turn round, as it were, to help others. Having thus come to God, the love of God is shed abroad in their hearts, and they can look upon humanity in a new light. Truly they can be as kings and priests to help the fallen, bless them with light and knowledge, and lead them to God. We have thus spoken of the three places as representing three conditions of *mind* obtainable by Christians in the mortal life. The first state is the reconciled, in which they desire to do right and be good. *All* Christians are in that state. The second state has more particular reference to obtaining knowledge—the knowledge of God's revealed purpose and plan. All Christians are not in that state. They are comparatively a small number who seek to know all that the seven lamps reveal. They often even discourage investigation. But they should know that God's purpose and plan must be known, before any one can intelligently co-operate with him.

Of course the second state, or degree of attainment, includes the conditions of the first. The second cannot properly be gained without the first. The Saviour combines the two when he says, "If ye will *do his will*, ye *shall know* of the doctrine." The third state, or degree, is reached by the way of the first and second. The third is love, the love of God;—not so much a desire to be saved, as a desire to bless

and save others. The number is perhaps very small who have come to this degree,—who in consequence of first desiring to be good and to do the will of God, and, second, making a special effort to know God's purpose and plan in reference to mankind, have been so far successful as to become imbued with God's own love for mankind. God's love for all is the true basis of God's hope for all. Duty, knowledge and love are a grand trinity in the Christian life.

It seems clear that these three places in the tabernacle not only may be applied to the three states of *mind*, as above, while we are walking by faith, but that they also represent the three conditions of *body* as brought to view in the person of Christ: 1. Before his death; 2. Between his resurrection and ascension; and, 3. After his ascension. In the type, only the "court," or place of sacrifice, was open and visible, while the "holy" and the "most holy" were covered and invisible. What was true of the Head, in the antitype, will be true of his followers. The Lord, in Christ, showed us the way of life. Christ was evidently in the "court" during his earth-life—the life of sacrifice. He remained in the middle apartment, or state, forty days after his resurrection, before ascending into the third state, or "heaven itself."

Whatever Christian lives up to his privileges, is in these higher conditions, by faith, or mentally, but not bodily. When, in due time and order, the spiritual mind is clothed with and expressed in a spiritual body, then he will be fully in possession of what he now enjoys by faith. Now, "We walk by faith, not by sight." The contrast between "now" and "then," as to knowledge, is given by Paul, in 1. Cor. xiii.: "*Now* I know in part; but *then* shall I know even as also I am known;" "Now we see through a glass darkly, but then face to face;" "When that which is

perfect is come, then that which is in part shall be done away."

The "perfect" cannot mean the infinite; (the finite can never become infinite;) but is limited by what is *revealed*, as represented by the seven burning lamps. Doubtless the education of the saints, who have died in ignorance of the fullness of God's love and saving power, or who now pass into that life, will be speedily finished in the 'holy," by the light of the lamps without a vail between, to fit them for the higher step and the greater power as kings and priests to execute God's plan in blessing all mankind.

An understanding of this subject of the three places, representing the three conditions, is the key to the understanding of the "coming" and "presence" of Christ. He comes again, not to the "court," or mortal condition; (That was the level of the typical church; and was the condition of sacrifice as a sin-offering, and therefore does not need to be repeated); but he comes now to the middle apartment or state, and the saints meet him there. They, if enlightened, see him there only by faith, based on the prophetic word; and will not see him face to face until they pass through the vail of the flesh. This explains how we understand him to be present, and yet invisible. On this we would not dogmatize, but, believing, we would reverently speak.

It may be suggested here that only a "little flock," comparatively, will *ever* enter the holiest, or take a seat with Christ in his throne. This is promised to the overcomers.—Rev. ii. 26 and iii. 21. The "great multitude" of the blood-washed, are not said to be crowned, nor in the throne; but are said to be "before the throne" as servants. This is given as the location of the "golden altar," and also the "sea of glass, like unto crystal," and is therefore in the middle condition.—See Rev. iv. 6, vii. 9, 15 and viii.

3. Indeed, it seems that after the antitypical "day of atonement" is ended, which in type was only one day in the year, there will be in the "continual" service of the Lord for the good of men, *three* classes, represented by the High Priest, the Lower Priests, and the Levites, occupying their respective stations in the great work. The New Jerusalem system probably includes them all. And these three conditions may be the same as the three grades of glory in the resurrection, or immortal life, illustrated by the Apostle by the glory of the sun, the glory of the moon and the glory of the stars.—1. Cor. xv. 41. It is our exalted privilege to "press toward the mark, for the prize of the high calling of God in Christ Jesus," (Phil. iii. 14) that we may "shine as the sun."—Matt. xiii. 43.

There were three things of peculiar interest (in addition to the tables of the covenant) in the typical third apartment,—the golden pot of manna, Aaron's rod that budded, and the ineffable light of God's presence. Whatever they may mean, it is over and above the "perfect" conditions of the second apartment. These must refer to things of which Paul had a vision, which he was not permitted to utter, (2. Cor. xii. 1–4.) or which the people were not prepared to receive. That in some way they refer to what the overcomers will see and know and share, when they reach the throne, can hardly be doubted. This is scarcely left to inference, in view of the Saviour's promise that the overcomer shall have "the hidden manna."—Rev. ii. 17. Are they not also promised a share with him in his glory, in whose presence is fullness of joy?—Rom. viii. 17 and Psalm xvi. 11. It also seems clear that the rod that had life must refer to the ruling power for the purpose of imparting life and blessing. The overcomer certainly has the promise of power over the nations, and to rule as a royal priest.—Rev. ii.

26, 27, iii. 21 and v. 10. We cannot resist the conviction that these are a promise that the overcomer shall indeed follow his Head—Christ—into the third heaven, and share his unity, and the honors of his royal priesthood, the priesthood of blessing—a priesthood not limited to any age as the Aaronic, but an endless priesthood "after the order of Melchizedek."—Heb. v. 6 and vii. In view of the glimpse given to Paul when he was caught away to the third heaven, it may not be surprising that he, more than any other Apostle, reveals the absolute and universal success of the gospel of Christ.—See Eph. i. 10, ii. 7, Phil. ii. 9–11 and Col. i. 15–20.

There are many threes, of more or less importance. Noah had three sons—Ham, Shem and Japheth—the fathers of the race after the flood. The covenant fathers are also three—Abraham, Isaac and Jacob. The second of three worlds, before mentioned, has three ages—Patriarchal, Jewish and Gospel—three progressive steps from the lower to the higher in the plan of revelation. The Jewish, Gospel and Millennial ages—three kingdom ages, typical, mystical and glorious —may truly be regarded as three dispensational steps in the manifestation of Christ—the fullness of God. These are the three mentioned as being typified by the three visits of the dove. In the Jewish age, God's word found expression in types and prophecies, by the *Spirit* of Christ in the prophets (1. Pet. i. 11) he not being manifested as yet in person. If we include the closing of the Jewish age up to the destruction of Jerusalem, the whole Bible—both Old and New Testaments—was written in that age. The work of the Spirit in the gospel age has been to glorify him as a *Person*, and hold him, though unseen, before the minds of men for their acceptance. The fruit of this age—the elect church—becomes the power of

what follows; hence Christ embodied and manifest as the *perfect church*—"the pillar and ground of the truth," (1. Tim. iii. 15, 16)—will be held as a magnet and invincible power before the world of mankind—and they will believe. —John xvii. 21–23 and xii. 32. Then the Spirit will not be confined to the few, but shall be poured upon all flesh.—Acts ii. 17. When the Spirit-Dove finds a place of rest, God shall be all in all.—1. Cor. xv. 28.

God's love for man, exhibited in the death of his Son, has the testimony of three witnesses—the Spirit, the water and the blood—"and these three agree in one."—1. John v. 8. There are three baptisms—by water, Spirit and fire.—Matt. iii. 11. The statement doubtless had primary reference to the disposition made of the Jewish nation at the end of their age. That was under the supervision of Christ, and was a harvest work of three elements—separation, gathering and burning. John had baptized a mixed multitude with water, but afterward some of them were baptized with the Holy Spirit, and some of them with fire [judgments]. The baptism of the Spirit was at Pentecost, and the fire was the "wrath to come," the unquenchable or age-lasting fire, which came on the "chaff" of the Jewish nation, resulting in the destruction of Jerusalem. That harvest and its attending judgments have their parallel here, at the close of the gospel age. This also has three elements—separation, gathering and burning.—Matt. xiii. 30, 40. The manner of the fulfillment of the judgments at the close of the Jewish age, and everlasting, or age-lasting, punishment, should help some to understand the limitation of the judgments and the everlasting punishment down here.

While the three baptisms had a national application, they have also an individual one. The Lord often deals with the individual as with the nation, inasmuch as the one

has the qualities of the many. Water baptism of course is only external, but is an expression of loyalty and consecration, and a symbol of death and resurrection. It therefore represents our faith in the death and resurrection of Christ. It represents our hope in that "because he lives, we shall live also." And it represents the practical Christian life—dying to sin and rising into the new life of holiness. It is a pledge to such a death and resurrection.

But the baptism of the Spirit is necessary to enable us to fulfill our pledge, because such loyalty and consecration are not possible to the natural man. Paul says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."—Rom. viii. 7–9.

Then the baptism of fire in the individual is equivalent to the "fiery trials" from without or within, chastisements, afflictions, and tribulations through which we must enter the kingdom of God. It is for the destruction of the flesh, or carnal nature, "that the *body of sin* may be destroyed." It was therefore represented in the type by the burning of the body of the slain beast.—See Lev. xvi.

God's purpose with each individual is manifest in his dealing with the nation—he destroys the "chaff," or "the works of the devil," and saves or preserves the "wheat," his own work.

Christ rose the third day, and Paul calls it gospel.—1. Cor. xv. 1–4. His victory secures the victory of the world, in due time, because he represented all.—See John xii. 31–33.

But why did he rise the *third* day? Why is it gospel? In the Person of Christ, the Church and the Jewish nation are represented. A day in case of the person, is made to

represent a thousand years in the history of the church and the nation. The church is to be raised early in the seventh thousand years—which is the *third* day, or thousand, from Christ's time. It is also the "last day," spoken of by the Saviour—that is, the last day of the Lord's great week of thousands, the millennium. These agreements are not of chance.

The account of Jonah cast into the deep, and delivered on the third day, seems to be a type of the history of the Jewish nation. Christ left them desolate, and they are to be restored in the third thousand-year day. Jonah in "hell" (sheol or hades) represents the desolate state of Israel since Christ's time. See Jonah ii: "Out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, and the floods compassed me about * *. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. I went down to the bottom of the mountains [governments] the earth with its bars was about me FOREVER; yet hast thou brought up my life from corruption."

Here is a clear type of deliverance from the bondage of corruption, after being punished forever. Forever means the same as everlasting, and is an age, represented in the experience of Jonah by three days. It is not difficult to see the true application when we have the thousand-year day key.

In Hosea vi, is another case in point:—

"Come, let us return unto the Lord: for he hath torn [left desolate], and he will heal [restore] us; he hath smitten, and he will bind us up. *After two days* he will revive us; in the *third day* he will raise us up, and we shall live in his sight." This prophecy of "days" is in harmony with the view above presented; and, is it in harmony with any other view? With this view of the restoration of Israel

and the exaltation of the Church in the dawn of the millennium, we can see that it *is* gospel that the King of Israel and the Head of the Church rose victorious on the third day. We are living at the point where these things are soon to be realized. May the Lord anoint our eyes with his own eyesalve, that we may see things in his light, and be enabled to stand ready for whatever call he may make upon us.

(*To be Continued.*)

MOSES AND CHRIST.

CHAPTER IX.

NUMBER THREE.—(*Continued.*)

THE same law of progression, seen in the three places of the tabernacle, and applied to the three steps in the development of the Christian or his way in coming to God, may also be applied to the three dispensations—Jewish, Gospel and Millennial. The Jewish age, like the "court," was specially a period of external service. It was peculiarly a dispensation of ordinances, in which their light was but a foreshadowing of the gospel. The Gospel age, like the "holy," has the higher and invisible service of the heart, with very few external ordinances, and the light of the Spirit. In Rev. 1., where Christ's relation to the church of the gospel age, with its seven phases, is brought to view, he is represented as walking in the midst of the seven golden candlesticks. As these are in the middle apartment, it shows that the gospel church is reckoned in that state, as to its inner life. But the future age will be, to the church, as the "holiest of all." The light of the Jewish age is as the moon, which is borrowed from the sun; but the gospel church is as a woman clothed with the sun, and the moon under her feet (Rev. xii. 1); but in her future glory she will "have no need of the sun, nor of the moon * * for the glory of the Lord did lighten it."—Rev. xxi. 23. This glory was the light of the third apartment.

There is a point of special importance in the fact that Jesus has pictured the success of his mission in the parable of the "leaven, which a woman [the church] took and hid

in *three measures of meal*, until the whole was leavened."—Matt. xiii. 33.

Some seeing that if the "leaven" represented the power of truth, this would be a prophecy of universal salvation, have maintained that "leaven" is always a type of evil. If this be so, should the parable not be taken as a prophecy of universal damnation? But the subject of the parable is not evil, Babylon nor the kingdom of Satan. It is the *kingdom of heaven* that is here likened to leaven. The parable then can mean no less than that God's kingdom, which is an embodiment and expression of Himself in his wisdom, love and truth, is planted in the world of mankind, for the purpose of giving them his own nature and life, represented by the rising power of the leaven, thus creating them in his own image, and that he will not fail nor be discouraged until the work is fully accomplished.

That the working of evil is sometimes represented by the operation of leaven, is true. But it is not always so. God's kingdom is not represented by evil, yet it *is* represented by leaven. "The leaven of the Pharisees"—which is hypocrisy—is evil; but there is a vast difference between the leaven of God and the leaven of the Pharisees. 1. Cor. v. 6–8, is a case in which leaven refers to evil; but Lev. xxiii. 15–21, is a case where it must refer to good. The "wave loaves," it is said, "shall be baked with leaven; they are the firstfruits unto the Lord." It is generally admitted that the "wave sheaf" was a type of the resurrection of Christ; therefore the "wave loaf," fifty days later, represented the Pentecostal baptism of the Spirit, an expression of the quickening power of the risen Son of God.

But it is said, "Leaven in flour is a process of corruption or death." Admitted; but even this does not militate against our view. It is a great and important fact of God's

plan that there must always be *death* in order to have *life.* This teaches the important truth that man as a carnal, sinful creature must die—the body of sin must be destroyed—in order to share in the life of Christ. Though all are in due time to be saved, yet none are to be saved in sin. As the flour is to be *raised* by the *killing* process of leaven, so men are to be raised up into the life of Christ by the killing power of God's truth. Atonement, in the type, was by both blood and fire.—See Lev. xvi. Sacrifice is the only means of victory.

But what of the *three measures* of meal. We have thought that these measures referred to the three ages, Jewish, Gospel and Millennial, in which the woman was to do the work. But it occured that it was not three ages that were to be leavened; and further that the "woman," to do the work, was not in existence in the Jewish age. Indeed, as often shown, the work of the Gospel age is not to leaven the meal, or convert the world, but only to prepare the "woman,"—that is, the church, "the bride, the Lamb's wife." We have therefore reached the conclusion that the whole work of this parable lies in the "ages to come," after the "marriage of the Lamb." This is surely in keeping with the plan of the ages.

The "meal" to be leavened is the whole world of mankind. And the Lord has brought them to view, as we have already seen, in three grand divisions, or measures,—the *three worlds.* All the Antediluvians—that is, all that lived and died before the flood—are the first measure. They died unleavened. Physical death is not the death that saves. It is death to sin, which involves the rising power. All who have lived and died since the flood are the second measure of meal. They have gone down in darkness, and, as a rule, without hope. The church,

chosen out of the world, is the exception to that rule. And they are not counted of the world—not of the meal. The nations of the future are the third and last measure of meal.

With these facts before us, who can fail to see that we have in this parable a grand proof of the future salvation of the teeming multitudes of earth? Until the "marriage of the Lamb," or until the woman is fully developed and put in power, it is not God's plan to save the world. The energy of heaven has been manifested in the work of preparing the woman. But the woman will make use of her power, in the throne with Christ, to bring the truth of God, as contained in the gospel of Christ, in contact with all the "three measures of meal, until the whole is leavened." What joy in the assurance of complete and universal victory!

The great doctrine of restitution of the dead—the wicked dead, as they are usually called—is illustrated in Ezekiel xvi. 44 to end, by the prophecy as to *three nations*, Sodom, Samaria and Israel; Sodom was dead—not even a remnant left, cut off, as the record declares, on account of her wickedness—and, as an Apostle said are "set forth as an example, (to those who would afterward live ungodly) suffering the vengence of eternal fire." Let the Bible interpret itself, and eternal, as thus used, has a limit, because Ezekiel declares the restoration of the Sodomites. The revised version confirms it, showing that there is neither an if, nor any irony. "They *shall* return." "Eternal fire" is the fire of the ages, and is here limited by the "times of the restoration of all things."—Acts iii. 21.

We regard the prophecy as representing the whole race. Israel is a type of the church. Samaria is a type of all the living nations, to be judged in the coming day. And Sodom represents all the dead. It is declared they shall *all* be in a state of blessing and harmony. Christ (and the church)

shall judge the living and the dead at his appearing and kingdom; and the judgment shall be unto victory.

In view of all the facts as to the various uses of *three* in the Bible, and the evident fullness of the Divine love and plan, brought out in connection therewith, there seems to be a peculiar significance in the last three we shall now mention: "Now abideth *faith*, HOPE, LOVE, these three; but the greatest of these is LOVE."—1. Cor. xiii. 13.

MOSES AND CHRIST.

CHAPTER X.

THE BOW OF PROMISE.

After the flood, "God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."—Gen. ix. 1. And God made a covenant with Noah and his sons that there should be no more a flood to destroy the dwellers upon the earth; and he said, "This is the *token of the covenant* which I make between me and you and every living creature that is with you, for perpetual generations: I do set *my bow* in the cloud, and it shall be for a *token* of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant * * and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—See verses 8 to 17.

The rainbow is "The token of God's promise,"—of his everlasting covenant; and that is a covenant of unfailing mercy, notwithstanding the sins of mankind. He said, "I will not again curse the ground for man's sake; though the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done before."—viii. 21.

The skeptic has said, and may say again, "It cannot be that a rainbow never appeared before the flood, as it is caused by the sun shining upon the falling rain." But how

will the skeptic or anyone else prove that it ever rained before "the fountains of the great deep were broken up," which preceded the long rain of the flood? We know not what change in the atmosphere took place in connection with the great geological changes at the breaking up mentioned. Neither is it our province to argue such questions. But we stand by the proposition, that the Bible record is unique and consistent with itself; and also that the record is full of allegories of the gospel. The latter will be most evident to those most familiar with the record and with the gospel. On the former, we would say that the Bible gives no account of rain before the flood. And if any ask how the earth was watered, it gives answer, in Gen. ii. 6: "There went up a mist from the earth and watered the whole face of the ground." Who shall say that rains and storms and the terrible irregularities in the atmospheric conditions are either the primary or the final condition of the earth? We doubt not that all the real discoveries of Science, properly so-called, will continue to confirm the Bible record. The voice of what men call Nature, the voice of the great facts and laws of the universe, is the voice of God. And we fully believe that revelation is in perfect harmony with these facts and laws.

After storm comes the sunshine; after war, peace. This is true in all ways. It will be a great blessing, to all who can apprehend it, to know that the storm is God's method of regulating the conditions of the air, and that war is his way of conquering a peace. We are too apt to regard as a curse, what is the divine method of healing the disease, or removing the curse. Whoever can see this will know that there is rich mercy even in the severest of God's judgments.

The right or perfect conditions do not produce the

judgment conditions, but the judgments are the Lord's method of setting things right, or bringing them to perfection. Hence in the Bible, the lower or imperfect or evil, precedes the higher or perfect. The Bible coupling is not the morning and the evening, but it is, "the evening and the morning." So it does not give us sin, darkness, and death as final states. These are all connected with the natural, animal or primary conditions. It is "First the natural, and afterward the spiritual." It is not light, then darkness. It is not holiness, then sin. It is not life and death, but death and life. Light, righteousness, life and peace are the characteristics of the final state.

Let it be repeated that the rainbow is the token or symbol of God's everlasting covenant of mercy. The flood we have seen, was the type of the complete destruction of sin and all the associated conditions of the Adamic, or natural man. So we read of the work of Christ, that he will "Make an end of sins, make reconciliation for iniquity and bring in everlasting righteousness."—Dan. ix. 24. The time and state before the flood was "the old world,"—the sin-cursed, the Adamic.—2. Pet. ii. 5. The Adamic must cease to be. But "As in Adam [that is, in the natural condition] all die, even so in Christ [that is, in the spiritual condition] shall all be made alive."—1. Cor. xv. 22. The notes we have put in brackets, above, will be proved true to all who will read 1. Cor. xv. 45 to 49, and who can see that Paul puts Adam as the head and representative of all the race on the natural plane, and Christ as the head and representative of all the race on the spiritual plane. Now, with these gospel facts in view, it becomes evident that Noah and all in the ark, of every grade, entering upon the new world, typified the world made alive in Christ. And the rainbow is the glorious token of God's blessed assurance, that, when all

are thus made alive in Christ, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are [shall have] passed away."—Rev. xxi. 4.

The rainbow is caused by the refraction and reflection of all the rays of light from the sun, shining upon falling rain. The primary colors, developed by the use of a prism, in the analysis of the rays of sun light, are *seven*—red, orange, yellow, green, blue, indigo and violet. These colors all appear in the rainbow. Black and white are not in the list. Properly speaking, these two are not colors. Black is caused by the absence of all reflection of light, and white is caused by the reflection and blending of all the rays.

God is Light, and as revealed in Christ he is the Sun of Righteousness. Seven is a sacred number, representing fullness or completeness. The seven colors of the rainbow are therefore typical of the seven elements of Christian character, usually called the "seven graces," which shine out in the character and life of Christ. Peter says we are to add these to faith: "Virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity."—2. Pet. i. 5–7. These are the elements of a sinless character. These, blended, make white—the wedding garment, the "fine linen, white and clean, the righteousness of the saints."—Rev. xix. 8. Inasmuch as these graces are to be *added* to faith, who can doubt that character, and not mere faith, or knowledge, constitutes the wedding garment, which the first fruits must wear in order to be ready to enter the marriage state at the coming of the Bridegroom? And inasmuch as God has made the rainbow (with its seven colors, which, blended, make white) his token, his bow of promise, shall we not take it as one of his oaths, based upon the perfection and immutability of his own character, that he will not destroy

things backward. They say "God will love you if you will be good;" "Christ died for you if you will believe it;" and "He will give you eternal life if you keep his commandments." God's love, Christ's death, the gift of eternal life and the importance of being good and obedient, are all elements of the true light; but the colors are put backward when man's goodness and obedience are presented as the cause or condition of God's love, Christ's death or the gift of eternal life. The word plainly teaches that God loved us first, that Christ died for us while we were yet sinners, and that men must be made alive by the life-giving Spirit before they *can* be good and obedient. The gospel facts are the *cause* of man's reconciliation and obedience, and not the *effect* of them.

Oh! that we may all learn to see the true rainbow, God's bow of promise, with its colors in their proper order, and to rejoice fully and restfully in him whose love and death are unconditional and unlimited, and whose victory over sin and sinners will be absolute and universal. Nothing short of its certainty can give full assurance of salvation; and if salvation depends on the will and works of fickle and fallible man, it cannot be certain. But nothing short of full assurance of salvation can give perfect rest and peace, and not to have peace makes life a heavy burden. To rest in God, as our certain destiny, is, therefore, the grandest, surest and best foundation of a Christian character.

MOSES AND CHRIST.

CHAPTER XI.

ABRAHAM, ISAAC AND REBEKAH.

We have seen in a former chapter that the history of Adam and Eve as an allegory illustrates the plan of the ages—the plan of salvation—in its general features. Adam the generator of the race is the type of Christ the Regenerator of the race. Eve the wife and mother foreshadows the Church of Christ as the wife and mother on the spiritual plane. The marriage of the first pair is the picture of the marriage of the Lamb. And the generation of the race after the marriage represents the regeneration after the marriage of the Lamb. In this picture we see the law or plan of progression from the lower to the higher—from the animal or natural plane to the spiritual or heavenly plane; the true position and value of the second coming of Christ and the heavenly marriage; and that it is God's plan to save, or bring to the spiritual state, the church first, and through them made one with him in the power and glory of the heavenly state to save or draw up the world afterward.

All the other pictures which we have been considering in the preceeding chapters represent the other parts or principles of the plan—no two types, prophecies or parables of the Bible being given to teach or illustrate precisely the same idea or principle. Each seems to have some feature peculiar to itself. It may be said truly that the allegory of Abraham, Isaac and Rebekah, in their relation to each other and in their work; represents the general outline of the

plan more than any other allegory except that of Adam and Eve. This seems appropriate, as it was at the opening of the age and light of promise. The light given to our first parents was in the form of a threatening against the serpent —which *implied* the blessing of the people, and may therefore be called the gospel negatively stated (Gen. iii. 15); but the light given to Abraham was affirmative, in the form of the covenant or promise of God to bless all nations, kindreds, families.—Gen. xii. 3, xviii. 18, xxii. 18, Acts iii. 25 and Gal. iii. 8, 16–18.

But while this later allegory gives quite a connected and general view of the plan, it lacks some of the features of the former pictures and also gives some additional features. We will see that at least three important things, omitted in the others, are brought to view here, that is, the Fatherhood of God, represented by Abraham; the Spirit's work in calling the church, represented by Eliezer, the eldest servant, bringing Rebekah; and the coming of Christ to meet the church on the way, represented by Isaac coming out to meet Rebekah and escorting her into his mother's tent.

We understand, then, that Abraham, the "Father of many nations," as his name indicates, and also the "Father of the faithful," (See Gen. xvii. 4 and Rom. iv. 11,) in this allegory represents God, the Father of all, and the Father of the faithful in the highest sense. We are told that "Abraham had two sons, the one by a bondmaid [Agar] and the other by a free woman" [Sarah].—Gal. iv. 22. The Apostle then goes on to explain that the first mother and son represented the earthly, the natural, the bond Jerusalem and her children, and that the second mother and son represented the heavenly, the spiritual, the free Jerusalem and her children. This allegory (Verse 24) evidently rep-

resents God's plan of sonship in its two phases, the generation and the regeneration, as headed or embodied in Adam and Christ—"First the natural [animal] and afterward the spiritual;" and inasmuch as all the sons by regeneration are first natural sons, this whole plan has an individual application as well as an application to two classes or nations. The natural will never be made spiritual, but the man, each in his turn, or "in his own order," passes from the natural state to the spiritual state, by God's method of death and resurrection brought to view in the person and work of Christ. Inasmuch as Abraham is the father and Sarah the mother, and the *two are one;* and inasmuch as Abraham represents God, and Sarah represents the heavenly or New Jerusalem covenant, (Verses 22–26) it seems clear that the spirit of both the Father and Mother are one in God. We may bless God for the strength and glory of man, and for the love and (may we not say) the greater glory of woman. And well may we rejoice that both of these qualities are combined in the infinite Spirit for the glorious purpose of spiritual generation. The spiritual idea is conveyed to our mind by the change of the name of Abram to Abraham, and of Sarai his wife to Sarah—the *breathing* represented by the letter "h" representing the addition of the Holy Spirit. Then for the nations to be blessed in Abraham means to be blessed in God, who is a Spirit; and it therefore means not mere earthly life and blessings, as some suppose, but includes "the promise of the *Spirit*," (and therefore all spiritual blessings.)—Gal. iii. 14. Who can doubt that Abraham represented God the Father?

Isaac the Type of Christ.

Isaac was the only begotten son of Abraham by his wife Sarah; and Jesus is the only begotten Son of God, (by the heavenly system or mother covenant, represented on earth

by the virgin Mary).—John iii. 16. Both Isaac and Christ were miraculously produced.—Gen. xviii. 9–14 and Matt. i. 20. Isaac, the promised son or seed, was the personal type of Christ.—Gal. iii. 16. Isaac, as a seed, represented all the people who sprung from him; so Christ, as the Seed, represented all who spring from him. So Christ on the spiritual plane, not only was, but always will be "the only begotten Son," (all others being begotten *in Him*,) as truly as Isaac will always be the only begotten son of Abraham (by Sarah) on the plane of the flesh.

It is generally admitted by Christian people that Isaac was a type of Christ—or that the natural seed was a type of the spiritual seed—and this is the New Testament, Spirit-inspired key to our application. Oh! that all Christians might see clearly that as Isaac was not the real or spiritual seed of promise but only a type of the real, so Israel on the plane of the flesh and the promises to them, including Canaan, the land of their inheritance, were not the real Israel and the real inheritance, but were only types or earthly shadows or illustrations of the real Israel and promised inheritance. As the seed in Isaac was earthly, so the inheritance was earthly. And as the seed in Christ is heavenly, so their inheritance is heavenly. Paul shows us that Abraham had at least a glimpse of this, for he looked beyond the type for "a better country, that is, an heavenly," (Heb. xi. 16) and "Looked for a city which hath foundations [which man could not build, but] whose builder and maker is God."—Verse 10. Failing to see the spiritual significance of these promises is the apparent weakness of many Adventists, Millenarians and others. May the Lord enable us all to see through the type to what it represents.

Abraham offered his son Isaac a typical sacrifice, and on the journey to Mount Moriah he was three days under

the dominion of death.—Gen. xxii. 4. So God gave his Son up to death and he was three days under its power. Abraham saw the resurrection by faith, believing that God was able to raise Isaac up, and so received him from the dead "in figure," that is, in type.—Heb. xi. 19. Jesus rose the third day in fact. The three days may also be applied as thousand year days in the experience of Israel in the flesh and of the church. The Jewish nation was cut off in a national death at the first advent, and is to be restored in the third thousand from that time, or in the seventh thousand from Adam. In this sense, what force and beauty we may see in Hosea vi. 1, 2: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. *After two days* will he revive us: *in the third day* he will raise us up, and we shall live in his sight."

We may apply the same principle to the church—the saints who are baptized into death all through the gospel age. They have the promise of the "morning star" (Rev. ii. 28); which implies that they shall rise very early in the morning of the third day—thousand year day—and reign with Christ. These facts in reference to Israel both in the flesh and spirit doubtless give the reason why Jesus rose the third day, why Isaac was that length of time under the curse of death [in figure], and why Jonah was three days and three nights in the deep. Thus only can it be that Jesus "rose the third day *according to the Scriptures*." Christ's rising the *third day* is gospel because it indicates the plan, as above.

Rebekah the Type of the Church.

The next important event after the resurrection, both in figure and in fact, is getting the son a wife. Neither Isaac nor Christ finds his own wife. It will be understood

that in the type the whole affair is natural and on a small scale, and that in the antitype it is spiritual and on a grand scale and covering a long period of time—the gospel age. The true church of Christ is, when married, to be "the bride, the Lamb's wife,"—many in one; and Rebekah became Isaac's wife. In the antitype, the Holy Spirit is sent from the Father in Christ's name, to act for him in calling the church and bringing her to Christ; and in the type, Eliezer, Abraham's "eldest servant," stands in the same relation, as the Spirit to Christ and the church, in bringing Rebekah to Isaac.—See Gen. xxiv. The woman, in neither case seeks the man, but in both cases the woman, through the agent, is sought, wooed and won. This is where election is made prominent in the Bible plan—in obtaining a wife for Christ. The unconverted person from the nature of the case cannot be the first mover. "No man," says Jesus, "can come to me, except the Father which hath sent me draw him."—John vi. 44. But yet the acceptance of the gospel invitation is voluntary. The same is true in the type. Abraham sent the invitation by Eliezer to Rebekah, and he said to the servant: "And if the woman will not be willing to follow thee, then thou shalt be free from this my oath; only bring not my son thither again."—Gen. xxiv. 8.

This last clause may imply what is clearly true, that Christ will never come a second time to the earthly state. Before he went away he said, "Yet a little while and the world shall see me no more." Before any can ever see Christ, they must cease to be of the world, the old carnal state; in other words, they must be changed into his state, made like him, in order to see him as he is.—1. John iii. 2.

It will be interesting to read the account, given in Gen. xxiv., of the servant's journey into the land of Mesopotamia, to the city of Nahor, to the home of distant relatives of

Isaac, and to observe the servant's method of preparation for his work in adaptation to the simple and primitive customs of the people. Eliezer met Rebekah, the virgin, pure and very fair (verse 16), at the well, where she had come to draw water; and gave her out of his master's treasures an "earring," or rather as the marginal reading gives it, a "jewel for the forehead," and "two bracelets for her hands." —Verse 22. These were the earnest, or first fruits, of what she would receive as the future wife of Isaac.

This seems a clear and beautiful type of the Holy Spirit meeting the virgin church on the day of Pentecost, (she having come to draw the promised water of life), and of his giving her the foretaste or "earnest" of her inheritance as the future bride of, and, therefore, "joint-heir with Christ." —Eph. i. 13, 14 and Rom. viii. 14–17. Both head and hands were adorned in the type. So the gift of the Spirit adorns both head and hands, and consecrates them to know the Lord's will and to do his work.

Think of the inducement held out to Rebekah. Abraham is rich in "flocks, herds, silver, gold, men-servants, maid-servants, camels and asses;" Isaac is his only son, "and unto him hath he given all that he hath."—Verse 36. By becoming Isaac's wife all would become hers. So in the antitype. God has infinite treasures, and, says Jesus, "All that the Father hath is mine;" and "All power in heaven and earth is given unto me." Then the Spirit takes of the things of Christ and shows them to the church (See John xvi. 13–15.); and by the Apostle says to the church: "All things are yours;" and "If children, then heirs; heirs of God, and joint-heirs with Christ."—Rom. viii. 17. These are among the inducements to leave the world, not merely to be saved, but to be joined to Christ as his wife and to share in the glory of his home and triumphant reign. Bles-

sed election, and gracious indeed its results, not only on the bride, but on all others!

The urgency of the Spirit's work in dealing with the hearts of the awakened and called ones, is illustrated by the servant's faithfulness. He said, "I will not eat until I have told mine errand."—Verse 33. He would not be satisfied until he had obtained the full consent. The same spirit is manifested in the exhortation, "Seek *first* the kingdom of God and his righteousness."

When consent was given, (and when all the facts were known who could refuse such an offer?) "The servant brought forth jewels of silver, jewels of gold, and raiment, and gave them to Rebekah."—Verse 53. She needed nothing of her own; she was clothed and enriched from the stores of Abraham. So in the antitype. The virgin church needs nothing of her own, that is, of her old conditions, but under the Spirit's leading she finds very precious, and still more precious jewels of truth, and the wedding garment of holiness, "Without which no man shall see the Lord."—John xvi. 13 and Heb. xii. 14. The Apostle says: "Ye are complete in him;" and he "is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord."—Col. ii. 10 and 1. Cor. i. 30, 31. His righteousness becomes hers, in outward manifestation, by the inward operation of the Holy Spirit, so that at the marriage it is said of her: "To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints."—Rev. xix. 8. How similar the type and antitype, and yet how much grander is the spiritual than the natural!

After the engagement, "They did eat and drink * * and tarried all night."—Verse 54. During that night Re-

bekah entertained Eliezer and the other servants as guests. So during the gospel age the Spirit is the Guest of the church, and the angels (represented by the other servants) are assistants, as "ministering spirits" to the "heirs of salvation." —Heb. i. 14.

The night of waiting at last ended, and in the morning Rebekah was conducted away to meet her future husband. So the church has had a long dark night of waiting for the day dawn (Rom. xiii. 12 and 2. Pet. i. 19) and for the Lord, her absent loved One, her coming Bridegroom (Matt. xxv. 1–10 and 1. Thess. i. 10); and then, "very early in the morning," she is caught away to meet the Lord, and to be with him forever in his glory.—1. Thess. iv. 17.

But an important decision must be made by the prospective bride. There are inducements both to go and to stay, and she must decide. Friends, home and all the old associations would hinder, and hold her back (verse 55) and it was referred to the damsel. Her friends said to her, "Wilt thou go with this man?"—Verses 57, 58. This was the critical moment: all her home friends and early associations on the one hand; and, on the other, leaving them all to be the wife of him she had never seen. How could she decide to make such an exchange? It was the knowledge of the truth that controlled her mind and led to her decision. She had heard of Isaac; she had substantial evidence of his honor and wealth; and though not having seen him, *she loved him* (Faith works by love) and hence she answered, "I will go."

So earth, friends, material success and the enjoyments of earthly associations would hold the Church back. These things, many of them lawful in themselves, must be laid on the altar and sacrificed by those who would be wholly the Lord's. To live for earth and self is most natural. How

can she decide otherwise? Why should she devote her life and energies to Christ and the good, the regeneration of humanity? She has never seen Christ. Ah! it is the knowledge of the truth that controls her and leads to her voluntary choice, and cheerful self-sacrifice. (And it may be safely said that it is the want of this knowledge that makes so many, who even profess to be Christians, lean toward and cling to the world, and to have no interest in the blessed hope). She has heard of him. She has satisfactory evidence of his wealth, his power and his love. He has spoken to her inmost *heart*, by the Spirit, who has revealed *his heart* to her, and, though absent and unseen, *she loves him* (1. Pet. i. 8) and therefore when *all else* is put against him her decision is like Rebekah's, "I will go." The virgin Church is willing to leave all the world for Christ, and when the great truths of his love and plan are known, who would refuse his gracious invitation?

The Meeting of Isaac and Rebekah.

Rebekah went out by faith under the leadership of Eliezer, and he brought her to Isaac; but Isaac came out to meet her on the way. "And he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel."—Verses 63, 64. He was waiting and longing for her, and she was looking for him. What an interesting and joyous meeting! Isaac escorted her into his mother's tent, and she became his wife; and he loved her.—Verse 67. Let it be specially observed that Isaac did not come *all the way* to take Rebekah home with him, much less to remain at her old home with her; neither did she go *all the way* to meet him; neither when they met did she escort him back to her old home; but they met in the open field, and she went in with him to her new home in the place prepared for her.

All these facts seem specially interesting and important as illustrating the things and conditions clustering around the second advent, the meeting of Christ and the Church, the marriage of the Lamb and the future home of Christ and his Bride. If there be any truth in the general application, and any force in the illustration, (and who can doubt it?) then it is the Holy Spirit's work to bring the Church up to the condition of Christ and to the place of their meeting. Christ does not come to earth nor earthly conditions to live with his Bride, as so many seem to think. Neither does he come to earth to take her to his home in the heavens as others teach. Neither does the Holy Spirit bring the Church to the third heaven to be with Christ, as still others teach. And we may be sure that it has not been his plan that each one who died before or during the gospel age should go to heaven at death. If such had been the case, there would have been no need of a second coming of Christ to meet the Church. To claim that his second coming is at death, involves in the absurdity that he comes the *second* time a great many times, and that he often came the *second* time even before he came the *first* time. There are some who see this that do not see the fallacy of other positions. If Christ came all the way to stay, the Church would not have to go at all. If he came all the way to take her away, still she could not be caught up to *meet* him. If the Church went all the way to meet him, it would exclude his coming entirely. But the truth seems very simple: he comes, she goes under the leadership of the Spirit, and they meet "in the air," the expression used to illustrate or typify the middle heaven—the middle place or condition of the heavenly tabernacle. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?—Ps. xxiv. 3. (See "Coming of Christ," in DAY DAWN). Whatever may be the need of or the reason for

his coming to the middle apartment, it is evident that he himself conducts the Church into the heavenly mansions, or the prepared places.—John xiv. 1–3 and 1. Thess. iv. 17.

The question has been asked, "What is meant by Rebekah putting on the *vail*, when she met Isaac?" It was doubtless, primarily, an act of modesty, and in conformity to a custom of that day. But inasmuch as the *vail* in Scripture is used to represent the *flesh* (See Heb. x. 20) and as while we are in the flesh (that is, as thus used, the natural body) we must walk by faith (2. Cor. v. 6–8), we would suggest that her having on the vail, when she first met Isaac in the field, may represent the fact that the presence of Christ must first be recognized, not by sight of mortal eye; seeing he is not in the flesh; but by faith. The vail, representing our natural condition, is still between us and the actual sight of our Lord, though there are prophecies indicating that the end of the gospel age has come and his presence is due. This being so, there is nothing but the "twinkling-of-an-eye" change between us and seeing Christ face to face. If the following passage in Peter's epistle has been true and applicable all through the night of waiting, how much more emphatic it becomes in our present attitude, "Whom having not seen [except by the eye of the understanding or of faith] we love, in whom though now we see him not [with the natural eye], yet believing, we rejoice with joy unspeakable and full of glory."

Rebekah the Wife and Mother.

Rebekah, the called and chosen virgin (Verse 16), represented the Church as a "chaste virgin" espoused to Christ, (2. Cor. xi. 2) that is, the Church in the present life, the gospel age, before the second coming of Christ and the marriage; and Rebekah as wife and mother represented the Church in her glorious position and work after the marriage

of the Lamb—she being, when married, "the Bride, the Lamb's wife."—Rev. xxi. 9. She is there brought to view under the figure of a city, the holy or New Jerusalem, even as the corrupt, apostate, counterfeit Church of the book of Revelation and of history is brought to view as a city,—"Babylon, the mother of harlots and abominations of the earth."—Rev. xvii. 5. The counterfeit has not only been united to the kings of the earth, but is recognized both in history and prophecy as a "*Mother* Church." Then do not be surprised if the true Church is both Wife and Mother.

Taking Rebekah into the mother's tent (verse 67) prefigures the exaltation of the Church to the New Jerusalem or "Mother" state and position in God's kingdom. That position was typically held by Sarah,—"the free woman"—Isaac's mother, as long as she lived. Paul explains that Sarah in the allegory represents the second or New Covenant, the free Jerusalem, which is above, and "which is the mother of *us all*."—Gal. iv. 22–26. Sarah was Rebekah's mother because she was Isaac's mother—that is, in the sense that the marriage made Isaac and Rebekah one. So Jerusalem above, represented by Sarah, is *our* mother, the mother of the Church, because it is the mother of Christ, the antitype of Isaac. Our union with Christ secures this, and hence Paul says, "Now we, brethren, as Isaac was, are the children of promise."—Gal. iv. 28. Being baptized into Christ, all that is his becomes ours. The position of Sarah, the mother, falls to Rebekah, the daughter; and so the church as the daughter of the Jerusalem above, by union with Christ the Son, is exalted to the New Jerusalem state (or tent) and becomes the mother of the future generations, that is, in the regeneration.

This fact is typically put into the words of Rebekah's friends: "And they blessed Rebekah, and said unto her, *

* Be thou the mother of thousands of millions."—Verse 60. Whoever can apply this spiritually to the future work of the Church, as the bride of Christ, blessing and regenerating the nations, will have a glimpse of the greatness of God's plan of salvation.

Some see that the Church is to be Christ's Bride, and yet think the whole plan of salvation ends at the marriage. God help them to see that the marriage is preparatory to the salvation of the race, and not to their destruction. Offspring properly follow marriage.

There are some who admit the general truth of our application of this allegory, and believe that the plan will go on after the marriage, but deny the *motherhood* of the Church, as represented by Eve and Rebekah. They allow that the Church will be Christ's wife, and that she will reign with him; but she must not be a mother! ! And why not? Because of a preconceived notion or theory, held by them, that the nations saved after the marriage will never have the same *nature* as Christ and the Church. They seem to see that the very idea of father and mother is that of imparting their nature to their offspring. It might help them on to the larger and more spiritual hope could they but see the truth that the very thought and meaning of husband and wife carry the mind forward to the idea and hope of offspring, and that the offspring are the *only positive proof* of marriage. The objection to our view, of all in due time having the spiritual nature, it seems to us would lose its force were it clearly seen that beings of the same *nature*, may greatly differ in their *position*, and in degree of *glory*. We do not ignore the gradation in the future life. Paul says they will be as the sun, moon and stars (1. Cor. xv. 41) —all heavenly, and yet differing in their glory and shining power. The first fruits, the Church, are to shine forth as the sun.—Matt. xiii. 43.

As generation is the legitimate consequence of marriage, and the highest earthly glory of the married pair consists in the impartation of their life and nature to offspring; and as it is God's plan to represent the great spiritual facts of his kingdom by natural things; we may safely conclude that the impartation to the nations of the spiritual nature of Christ and the Church will be the necessary consequence and glory of the marriage of the Lamb. And to this all the teachings of the gospel in type, in prophecy and in fact agree. The same water of life which Christ promises to the believer in the gospel age, as a well of water, (John iv. 14) after the marriage, flows as a river, and the BRIDE extends the invitation to all to come and drink.—Rev. xxii. 17. Then the plan of salvation *must* extend beyond the marriage; as till then there is no BRIDE; and as the water produces a spiritual result now, it will produce the same result then. Let us all be glad and rejoice in the fullness and glory of God's plan of salvation for all mankind.

MOSES AND CHRIST.

CHAPTER XII.

ABRAHAM'S SEVEN SONS.

After the death of Sarah, Abraham's wife, Isaac's mother, (whose place in the direct line of descent toward Christ was taken by Rebekah, as seen in last chapter), we read that Abraham took another wife, Keturah, and that she bore him six sons.—Gen. xxv. 1, 2. These six and Isaac are the "Seven Sons" of which we propose now to write. These seven sons were all born after Abraham, as to the natural law of generation, was "as good as dead."—Heb. xi. 12. The Apostle assures us that Isaac was a child of promise, and that he did not come according to the usual order. He was therefore the child of faith, which is of the Spirit, not of the flesh or of the law. The Apostle shows that such faith was counted to Abraham for righteousness; —all righteousness comes by the spiritual, and not by the natural. Though Sarah "was past age," (Heb. xi. 11) and Abraham "as good as dead," "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness."—Rom. iv. 18–22. There is a great principle involved in the statement, that, "Against hope he believed in hope." However out of harmony with the natural or lower order of things, inasmuch as God had promised it, by the Spirit, it was sure to be done. Thus Abraham was tested, both at the birth and the sacrifice of Isaac (typically); and we may be estab-

lished in the important principle, that spiritual things do not come by the natural order, nor by the fostering of natural things; but they come by the *death* of the natural—that is, by the crucifixion of the old man, with the affections and lusts.—Rom. vi. 6 and Gal. v. 24.

Now the point to be made here is this: If Isaac was not of the flesh, the natural, because of the reasons given by the Apostle in reference to the age and condition of his father and mother, but was by this mysterious begetting and conception, typically a spiritual son—a type of Christ, then it follows that the six sons of Keturah, born to Abraham after Isaac, must have been by the same law of the Spirit. Why did Abraham have *seven* sons after the natural was "as good as dead?" Have we not learned that the number seven is one of the peculiar sacred numbers representing fullness or completeness? Then does not this perfect number, thus used, seem to foreshadow the spiritual regeneration of all the nations by the same law that produces Christ and the church? So it seems to us, and so we teach, as other Scriptures show, that God is the universal Father, the Father of the many nations, and that he will finally succeed in reconciling and regenerating them all.

It will be remembered that Ishmael was the natural son of Abraham, by the bond-servant, and that Paul, in Gal. iv., shows us that this bond-woman and her son, in allegory represented Jerusalem and her children in bondage; and therefore the later-born sons of Abraham could not be needed to represent the earthly or natural. Let it also be borne in mind that, because we believe and teach that all are destined to become spiritual by the law of judgment and regeneration, we do not ignore the variety and gradation in the heavenly state. Those who become members of the royal priesthood, by yielding themselves to the

law of the Spirit *now*, will always have the pre-eminence. They shall shine forth as the *sun* in the kingdom of their Father; while the others will shine with the lesser light of the moon and stars.—Matt. xiii. 43 and 1. Cor. xv. 41, 42. But while holding to this variety and gradation, we rejoice in the assurance that sun, moon and stars are all heavenly bodies. The natural belongs to the realm of the seen and temporal, but the spiritual or heavenly to the unseen and eternal.—2. Cor. iv. 18. Then we are safe in drawing this conclusion, that there can be no endless life on the natural or earthly plane. So we believe and therefore teach.

MOSES AND CHRIST.

CHAPTER XIII.

JACOB AND ESAU.

THE next apparent picture of an important element of God's plan is in the lives of the two sons of Isaac—Jacob and Esau. The brief account of their birth, natural qualities, manner of life, and their bargain of exchange in reference to the birthright, is given in Gen. xxv. 19–34, which, if read, we need not here reproduce.

They were twins, and yet Esau was the firstborn. But for a mess of pottage, he sold his birthright to Jacob, and thus by a very peculiar event in their dealing with each other the word of the Lord was fullfilled, "The elder shall serve the younger." The case represents a principle expressed by the saviour, and often apparent in the plan, "The first shall be last, and the last first."

It is not uncommon in the word for things to be brought forth and contrasted by pairs. It seems evident that the relation of the two great principles in God's plan—the natural and the spiritual—is thus illustrated. The natural is first, and has the birthright. But in God's order it must give way to the younger, the spiritual, and the natural *serves*. It has an important part or service to perform, as the basis or garden out of which the spiritual comes. The lower must precede and serve the higher. And in the estimation of all who undergo the process of regeneration, the natural things, which were first in use, and appreciation, become last and secondary, and the spiritual things take the first or highest place in the mind and affections. The

advanced mind chooses or elects the spiritual things and rejects and casts out the natural.

Would it not help us to a reasonable solution of the subject of God's election or choice, as treated by Paul in Rom. ix. 11–16, to consider it in the light of the foregoing:—

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;—it was said unto her, The elder shall serve the younger. As it is written, Jacob [type of the spiritual] have I loved, but Esau [type of the natural] have I hated, etc." Love and hate, like heat and cold, are to be understood comparatively; hence hate means to love less. But we are not to understand that it was Jacob and Esau *as persons* that the Lord loved and hated; much less are we to think that Jacob was elected to be eternally saved, and Esau to be eternally damned or lost, as certain theologians have taught; but the things loved and hated, chosen and rejected, are what were typically represented by Jacob and Esau. The natural or animal man is the vessel of wrath fitted to destruction, after it has served its purpose, and the spiritual man is the vessel of mercy before prepared unto glory. Though persons are chosen to represent those two great principles, and in the picture or allegory such persons are destroyed, we are not to regard such persons as perpetually excluded from the spiritual and endless life. Esau and Pharaoh are examples, and when they are made alive *in Christ*, the spiritual Man, they will rejoice that in the earth life the Lord used them to represent or typify so important an element in the divine plan of salvation for all.

It should be observed here that even Jacob was not the true elect of God; he was only the type of God's elect—the Lord Jesus Christ, and the firstfruits unto God and the Lamb

chosen in him, and fitted by his Spirit for his work of royal priesthood. Jacob in point of fact was just as natural as Esau, and unless he became personally spiritual in the past, he will need the regenerating efficacy of the Spirit in the future as truly as will Esau. This is none the less true because the two men were chosen in the allegory to represent the two opposite principles.

The election of the royal priesthood, through faith and the seven added graces (2. Pet. i. 5–11) is not merely unto salvation; but the election of the few is for the glorious purpose of saving the many—*all*. And we are not to forget that if we would be associated with God's elect principle, and royal priesthood in the spiritual state as firstfruits, we are to "Give diligence to make our calling and election sure," by adding these seven graces to faith. God chooses those who choose his elect principle. "Many are called, but few are chosen." "Let no man take thy crown."

Again, it will not be difficult to see in the pair—Jacob and Esau—the type of the Jewish and gospel churches, in their relation to each other. The natural and the spiritual are again brought to view—dispensationally. Inasmuch as the Jewish church is or was itself a type or shadow of the gospel church—all the elements of the former being on the natural or earthly plane, and all the elements of the latter being on the spiritual plane—this becomes a case in which Esau is a type of a type—a personal type of a national type—and Jacob, or Israel, who was and is the representative of the spiritual, becomes, in his fleshly descendants, that national type of the spiritual or gospel church. In other words, Esau and his offspring represent, typically, the nation of Israel in the flesh; and Jacob and his descendants, that is, Israel in the flesh, represent, typically, the true church—the real, antitypical Israel of God,—that is, the overcomers, as Israel

is one that overcomes. It will be well for many who have long been in the darkness of the materialism of hope, if they can learn that Israel in the flesh is but a type of the real and spiritual overcomers, and that the land and inheritance of the typical Israel are not the land and the inheritance of the Christian's hope. The two are related to each other as the natural and the spiritual, the earthly and the heavenly. Abraham had a glimpse by faith of "the better country," and of the city which the Lord builds, and not man.—Heb. xi. 10, 16. We are to look up, and not down. As the "*earnest* of our inheritance" (Eph. i. 13, 14) is spiritual, so must the inheritance itself be spiritual.

The two children were called "Two nations."—Verse 23. The two churches are each called a nation—"a holy nation." And it is as true that "The elder [the Jewish church] shall serve the younger" [the gospel church], as that the natural serves the spiritual. Out of the Jewish church, the nucleus of the gospel church came. The Lord came to his own [the Jewish church] and his own [in mass] received him not, but to as many as received him, to them gave he power to become the sons of God.—John i. 11, 12. Christ came of Jacob, in the line of fleshly descent, and so "The elder serves the younger," and "Salvation is of the Jews."

It has been thought by some that the lapping of the Jewish and gospel dispensations—the gospel beginning before the Jewish age ended—was indicated by the fact that Jacob's "hand took hold on Esau's heel."

It will be seen that the gospel church supplants the Jewish church, taking the birthright, and its blessing, leaving only "a mess of pottage," and a lower blessing to the Jewish church. The birthright includes the ruling power, the supervisorship, of the family. And Jesus, in speaking

of the change to come upon that nation, in consequence of their rejection of the Messiah, said: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. xxi. 43.

Judging from the reference made to Esau, in Heb. xii. 15–17, we conclude that these two brothers may also be used to represent two classes in the church of Christ. That there will be "least" and "greatest" in the kingdom is shown by the Saviour himself in Matt. v. 19. That the church is composed of those called "babes" and "those of full age" no New Testament reader will deny. It may not appear so to all, but to us it is evident that Paul speaks of the same two classes of Christians as "natural" and "spiritual."—1. Cor. iii. 1. Of course, an absolutely "natural" or "carnal" man is not a Christian at all, but is of the world. But Paul is evidently speaking of the different grades of Christian life. He speaks of them as "brethren," and yet because not far removed from the worldly condition, he calls them "carnal:" "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal [natural, fleshly], even as unto *babes in Christ.*" The sect or party spirit, the spirit of division, the Apostle gave as evidence of their being yet carnal. If true then, it must be so now.

It seems evident that Paul, in the same chapter, speaks of the two classes of Christians under the figure of builders. Both are on Christ, the Foundation. But their works differ. One is saved and specially rewarded; the other loses his work, but he himself is saved, yet so as by fire.

We believe that, strictly speaking, both "the little flock," and "the great multitude," are parts of the church in the New Jerusalem state. The kings and priests are not the whole city or church, but are those in the throne ruling

with Christ; and the great multitude occupy a place before the throne and serve.—Rev. vii. 9–15. They all have white robes, but only the few are crowned. The great multitude are said to have washed their robes. Now, the point here is this, If they had not defiled their robes, they would not have needed washing—inasmuch as when Christ receives any one He gives him a clean robe. We understand that these defiled ones are represented by Esau, in the passage in Heb. xii: "Looking diligently lest any man fall from the grace of God [that is, the grace, or favor, that belongs to the faithful in the family]; lest any root of bitterness springing up trouble you, and thereby many be *defiled*. [Here is the class whose robes must be washed. Now mark the following.] Lest there be any fornicator, or profane person, *as Esau*, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited *the blessing*, he was rejected: for he found no place of repentance, [that is, no change in his father's decision], though he sought it carefully with tears."

We are told, in Gen. xxv. 34, that "Esau despised his birthright." This was an irreverent spirit, and was really dishonoring both to himself and his father. In the allegory, it must represent the spirit and state of those who belittle or ignore the "crown," and the "throne," that is, the position of the royal priesthood, "the high calling of God in Christ Jesus." There are those who do count it of little or no value, and blame us for talking and writing so much about it. And we may not judge how many there are who for a little present personal gratification,—"a mess of pottage," —bring on that defilement which will rob them of their birthright—the ruling position in the kingdom of God.

But it is a matter of rejoicing, that whether Esau be considered as the type of the Jewish nation, or of a class in

the gospel church, (and we think both are correct,) it does not suggest the idea of either endless torment or hopeless death. But, instead, we are assured that although he lost the *position*, and consequently the *blessing*, of the firstborn, he received *another* blessing, and was afterward reconciled to his lot and his brother. He did not cease to be a son, even though he had despised and sold his birthright.

If any think that Esau, or the non-elect, whom he represents, being shut out from the position and blessing of the firstborn, cannot be blessed at all, let them read and consider the plaintive cry or prayer of Esau, and its answer:

"Hast thou not reserved a blessing for me? * * Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice and wept." And his father pronounced a rich blessing upon him. But by comparing the two blessings, as recorded in Gen. xxvii. 28, 29 and 39, 40, it will be seen that Jacob's blessing included that of authority or ruling power, while to Esau it was said, "Thou shalt serve thy brother." This is really the difference between the "little flock" and the "great multitude" in the New Jerusalem state. The overcomer has the promise of a crown and a throne, but the others stand before the throne and serve. But let us remember that whatever may be the spirit and design of earthly rule, those who obtain authority in the heavenly kingdom, will rule in love and for the purpose of blessing to all mankind. Well, therefore, may we aspire to the position of God's elect as represented by Jacob, and by loyalty to Christ secure the blessing of the firstborn.

MOSES AND CHRIST.

CHAPTER XIV.

LEAH AND RACHEL.

In Leah and Rachel, the two wives of Jacob, we see a picture of the Jewish and Gospel Churches; and in the twice seven years which Jacob served for Rachel, though at the end of the first seven he obtained Leah, (See Gen. xxix.) we see the Jewish and Gospel dispensations, which are equal in their duration.

We do not depend upon these types to *prove* the equality of these two dispensations. That is proved by direct chronological and prophetic testimony.—See TWO DISPENSATIONS, in DAY DAWN. But having learned by such direct testimony that they are equal, these typical pictures *illustrate* that equality, and so, we may say, confirm the application. Thus we see the "Gospel (God's plan of the Ages, arranged for Christ and his work of revelation and salvation) in Type and Prophecy." And who can see these wonderful allegorical pictures and not set a higher value on these peculiar and striking histories given in the writings of Moses? Surely the Eternal Spirit, manifested in Christ and his work, was the underlying and controlling power in the construction of those lives.

In the allegories we have been considering, we have seen the general outline of God's plan, and the outcome in the universal regeneration of mankind. In addition to this we have seen God's method of saving men, by the destruction of the lower or carnal nature—this really being involved in regeneration. But in the allegory now before us, or in the

two churches, and the two dispensations, which we see pictured in it, we have an important divine arrangement to *illustrate* the great principle which underlies God's plan in revelation, and in regeneration, or the development of the race of mankind into his own image. That principle is, "First the natural [or animal] and afterward that which is spiritual." This principle is seen in the fact that the Word of God has an external and an internal meaning—the letter and the spirit. This we have considered to some extent. It is the basis of the applications in this book. The same thing being true in the development of man, it follows that the natural mind is adapted to the external phase of truth, and it to him; and there is the same adaptation between the spiritual mind and the spiritual phase of truth. The Jewish church was on the natural plane, and all its ordinances and services adapted thereto. It needed no regeneration, no spiritual life, to be a Jew. But the Gospel or Christian church is not a natural or earthly organization, but is spiritual; and hence the entrance into it and membership therein depend upon the begetting and development of spiritual life. Its fundamental law is, "Ye must be born again,"—"born from above,"—that is, by the heavenly life principle. This is why Jesus said, "Except a man be born again, he cannot see the kingdom of God;" and "Except ye be converted, and become as little children, ye cannot enter into the kingdom of God." That is because the kingdom of God is a spiritual state, or a spiritual organization of those in the spiritual state; and hence the only way in, is to become spiritual. And the same law holds good whether a few, the mass, or all are finally to enter in. We rejoice in the assurance that regeneration is finally to be universal.

But while the gospel principle is not by any means limited to what we familiarly call the "Gospel Age," it is

still an important fact that the purpose of that age, which ends in connection with the return of Christ, the heavenly Bridegroom, is to develop the Bride,—that is, the heavenly or spiritual organization, called the New Jerusalem.—Rev. xxi. 9, 10. And the parallels between the natural things of the Jewish age and the spiritual things of the Gospel age are really wonderful.

The Jewish age, and the primary organization of the natural Israel, dated from the death of Jacob, as recorded in Genesis xlix; and the gospel dispensation with its primary organization of the heavenly or spiritual Israel or Church, dated from the death of Christ, or from his exaltation to glory and the consequent descent of the Holy Spirit immediately following. Jacob is therefore in some respects a type of Christ. Jacob had twelve sons on which the twelve tribes of Israel and the Old Jerusalem system were based; and Christ had twelve Apostles on which the gospel church and the New Jerusalem system are based.—See Eph. ii. 20, and Rev. xxi. 14.

The law of the Jewish age was on the plane of the flesh, whose principle is called "the law of sin and death;" and the Gospel age is based on "the law of the Spirit of life in Christ Jesus."—Rom. viii. 2. The people under the old law were servants, or "children of the flesh," while in the gospel church they are sons, or "children of promise." Those were in bondage, these are free. And whom the Son maketh free, is free indeed. The old law was national, and adapted to that state of bond service; but the law of the Spirit is the law of love, and is unlimited in its application and power. "Love never faileth." The Jewish nation was called "a kingdom of priests," and was continually offering bloody, fleshly, sacrifices (See Exod. xix. 6); and the gospel church is "a royal priesthood," to offer up spiritual sacrifices.—1. Pet. ii. 5-9 and Heb. xiii. 15.

They were the type, and the gospel church is the antitype. Their circumcision was in the flesh, but the true circumcision, that is, the antitype, is not an external form, but is inward, "of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 29; Phil. iii. 3 and Col. ii. 11.

Their Jerusalem, their land, their inheritance and their life, were all earthly. All the promises and threatenings of that age related only to earthly life and death—commonly called "temporal" blessings and cursings; but the spiritual life and immortality are brought to light in the gospel, (2. Tim. i. 10.) and our land, inheritance and New Jerusalem are all on the spiritual plane.

In harmony with the same principle of progression from the natural or earthly plane to the spiritual plane, the first and second advents of our Lord are arranged. The first coming was in a fleshly body, adapted to the Jewish level, and the work of sacrifice necessary to bring mankind into the spiritual life; but the second coming is in a spiritual or heavenly body, adapted to the spiritual condition of the sons of God, and as the Apostle says, "Without sin [and therefore without a sin-offering] unto salvation."—Heb. ix. 28. That is, he comes to perfect that for which the foundation was laid at the first advent, namely: the establishment of a spiritual kingdom for the purpose of regenerating the world. But let us return to the type.

If any one will carefully and reverently read the twenty-ninth chapter of Genesis, it seems as if he might see in Leah and Rachel the personal representatives or types of the Jewish and Gospel Churches. And this will have more force from the evident fact that Jacob was a type of Christ. Leah was the elder, and Rachel the younger. Jacob wanted Rachel. He loved her (Verse 18), and served for her all

the time, even twice seven years. And yet, though Rachel was the object of his love and labor, he obtained Leah first.

Let us bear in mind that these two, like the other twos we have considered, represent the natural and the spiritual, and we may see the same principle elsewhere. The Lord's object in creation is the spiritual man—man in his own image. The spiritual is God's choice—the supreme object of his love, and yet the natural is obtained first; and the elder serves the younger. The same is true of the church. The spiritual church is the supreme object of the Lord's love and choice, and the whole aim of the Divine work is to obtain it, and yet the natural or earthly (the Jewish) church is obtained first. Who can fail to see that this element of the Divine plan is represented by Leah and Rachel?

Another quality of the Jewish church is suggested by the statement that "Leah was *tender-eyed*."—Verse 17. Weakness of eyes, or inability to see spiritual things, is the essential quality of the natural man, and was a characteristic of the Jewish church. Paul tells us, in Romans xi. 25, that "Blindness in part has happened to Israel until the fullness of the Gentiles be come in."

A thought may be suggested as to the fruitfulness of Leah, and, for a time, the barrenness of Rachel. Is it not in harmony with the fact that the natural or animal, whether in individuals or in churches, has always been most fruitful? Natural results are first, and always more readily realized than the spiritual. But we may rejoice that inasmuch as Rachel's barrenness ceased, the spiritual church or system, though long backward in manifesting her power, will yet bring forth her heavenly offspring. To this end the Lord will in due time answer her earnest prayer.

MOSES AND CHRIST.

CHAPTER XV.

THE HISTORY OF JOSEPH.

THE history of Joseph, one of Jacob's twelve sons, as given in the book of Genesis (beginning at chapter xxxvii.) is one of the most interesting biographies in the Bible. As the true story of a man's life and wonderful career, it has scarcely an equal, except in its antitype, the life and career of Christ. On reading Joseph's history, one is reminded of the saying: "Truth is stranger than fiction." If any have not read it, it is commended to their attention at the first opportunity. Many, both young and old, have read it with thrilling interest and lasting profit. The mind is carried from things simple, natural and homelike, to and through events both romantic and tragic, to a climax most wonderful in its effect on Joseph himself, his father and brothers, and on the history of the young and rising nation of Israel.

Joseph is first brought to view as a shepherd boy, a lad of seventeen years, the favorite of his father, and, partly on that account, hated by his brethren. He was evidently pure and honest-hearted; and his outspoken report of their evil-doings, added to the fact that Jacob loved him more than all the other sons, aroused in them a spirit of jealousy and malice. All this, on both sides, was very natural. Then the spirit of hatred was intensified by Joseph's two dreams, which he very innocently told, the first to his brethren, the second to both his father and his brethren. He may not have realized their import, but they at once interpreted them as foreshadowing his superiority to themselves

and their bowing to him. The brethren scouted his apparent youthful ambition, and hated him the more for his dreams. His father reproved him, but he "observed the saying"—evidently being impressed with the thought that these youthful ambitions might be, as they often have been, the forecasting of future events. Joseph was what men sometimes call "A man of destiny."

On a certain day the brethren were supposed to be feeding their flocks at Shechem, and Joseph was sent to them. But they had moved to Dotham, and he followed them. When they saw him, they said, "Behold, this dreamer cometh. Come now therefore and let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him: and we will see what will become of his dreams."

But for the mercy of Reuben, this savage plot might have been carried out; but, instead, he was put, alive, into a pit, in which "there was no water." Then Judah's brotherly affection was stirred (Even the most selfish and wicked men have some good qualities.), and he said, "What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, [a company of whom were then passing], and let not our hand be upon him; for he is our brother and our flesh."

The love of money and the desire to get rid of this dreamer were mingled with their better affections, and so he was sold, "for twenty pieces of silver," to be a slave in Egypt. And the coat of many colors, or pieces, the evidence of their father's special affection for Joseph, was dipped in blood and brought to Jacob. He knew the coat, and in anguish exclaimed, "An evil beast hath devoured him; Joseph is without doubt rent in pieces." And he mourned many days, refusing to be comforted.

These are the main points recorded in the thirty-seventh chapter. In the course pursued by Joseph's brethren is a most remarkable instance of how men, acting out their own natural and selfish instincts, and determined to thwart some purpose, do the very thing necessary for its execution. The sequel shows this to have been a clear case of the over-ruling providence of God; and it is a forcible illustration of the revealed truth that "God will make the wrath of man to praise him; and the rest will he restrain."

Passing to the thirty-ninth chapter, we find Joseph a slave in the house of Potiphar, (an officer of Pharaoh) who bought him from the Ishmeelites. As a bond-servant, he is a young man of sterling integrity, and faithful to his master in all things. He owns the Lord as his real Master, and He is with him and blesses him, so that whatever is given into his hand prospers. Potiphar appreciates his integrity, faithfulness and success, and makes him overseer of his house. Here his honor and his integrity to his master and his God are put to the test. A wicked woman, his master's wife, becomes his temptress, and failing in her designs, she determines to work his ruin. She comes to her husband with a wicked lie, which he very naturally believes, and as a result, Joseph is cast into prison.

Here is a turn of events in which all seems dark. A heavy cloud hangs over the prospect; and his situation was the apparent reward of being true to right principle. But it pays to be right, in spite of dark appearances. Even as a prisoner, the Lord was with him, and he found favor with his keeper, enjoyed much freedom, and was even placed in charge of the other prisoners. And this peculiar trial and imprisonment, uncalled for as they seemed, were the necessary steps toward his final exaltation, and the realization of his youthful dreams. How true it is that,

"God moves in a mysterious way,
His wonders to perform."

And having faith in God, Joseph, like God's people generally, could glory even in tribulation, knowing that under the influence of the storm, strength and character are developed.

In the fortieth chapter we are shown how Joseph spoke for the Lord among his fellow-prisoners;—how by inspiration he rightly interpreted the dreams of Pharaoh's butler and baker;—how Joseph's patience was further tried, for two full years, on account of the ingratitude, or thoughtlessness, or both, of the restored butler, who had promised to make favorable mention of Joseph, but being himself blessed, he forgot his promise. But finally, as recorded in the forty-first chapter, Pharaoh himself had two prophetic dreams—seven fat cattle are eaten up by seven lean ones, and seven good ears of corn are devoured by seven thin ears. Here was an opportunity for testing the magicians of Egypt, but none of them could interpret the dreams. The butler is now reminded of Joseph and speaks of him to Pharaoh, who has him immediately brought to his presence. As an interpreter of dreams, Joseph took no honor to himself, but said: "It is not in me: *God* shall give Pharaoh an answer of peace."

The dreams are told to Joseph, and he interprets them. He shows that they are both one dream (Verse 26) and that primarily the seven good cattle and seven good ears of corn meant seven years of plenty, and the seven poor cattle and seven poor ears of corn meant seven years of famine which were to follow; and that the plenty of the seven good years would be used up in the seven years of famine. Joseph then counseled Pharaoh to make the necessary arrangements to make the most of the years of plenty, in the way

of storing provision for the years of famine,—"That the land perish not through the famine."

This interpretation and counsel caused Pharaoh to recognize the presence of the Spirit of God in Joseph, and were the occasion of his exaltation to Pharaoh's right hand. He was appointed to superintend the great work of preparing the storehouses, and the storing and distribution of the bread. He was made ruler of the people and the land, subordinate only to Pharaoh himself. Thus the way was opening up, and in a manner that no mortal could have anticipated, for the fulfillment of his dreams. All that his brethren had done to prevent this, was necessary to its accomplishment.

This history is an illustration of how the Lord may be with a man, shaping his life and preparing him for his destiny, even when it least appears. Life must have been dark indeed to Joseph, and his faith in a covenant-keeping God severely tried, when he was put into the pit; when he was sold by his brethren; when he was a slave in the house of Potiphar; when he was cast into prison for his virtue and integrity; and when he so long remained a prisoner through the neglect of one whom he had befriended. The glory was long in coming; it came in a strange, dark way; but it came. It illustrates the great principle that the cross is the way to the crown. "If we suffer [for righteousness' sake] we shall reign." And it is because the Lord is with a man in the cross and suffering, even in the darkest hour, that it leads to the crown.

Let no one think, then, that to have things easy and pleasant, or as one might choose them, is an evidence that the Lord is with him. He is with his people even though they stumble and fall; though they walk through the dark valley of the shadow of death. He says, "I will never leave

thee; I will never forsake thee." It is God's order that night comes before day. And the trials by, and overcoming of, the things of the night are the necessary preparation for the glory and power of the coming day of the Lord.

The seven years of plenty came, and the storehouses were filled, as Joseph had predicted. The famine also came, as foretold, and it extended to the land of Canaan; and Jacob sent his sons to Egypt to buy corn. Joseph knew them, but they knew him not. He was but a lad when they sold him, and twenty years had made a great change in his appearance. Besides, they had no thought of finding him in the position and dress of the governor of Egypt. And before they were aware of it, they were fulfilling his first dream: "They bowed down themselves before him with their faces to the ground."

Their first treatment at the hands of Joseph was severe. This they deserved, and it was for their good. But mercy triumphed. He spoke harshly to them, and, though he supplied them with corn, when one of their number was kept as a hostage until their younger brother, Benjamin, should be brought, their sin against Joseph was brought vividly to mind, and they keenly felt their guilt, and that his blood was being required at their hand. Oh, what trouble and bitter sorrow come in consequence of sin!

What a dark cloud hung over their hearts and their home when they came without Simeon, each man's money in his sack, as if he had stolen the corn or the money, and the demand is made that Benjamin must go down to Egypt. Oh, how they must have been punished, yea, tormented, when their father said to them: "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away."

It seemed as if Jacob could not let Benjamin go. But

as the famine continued, they must have bread, and Benjamin had to go. There is something peculiarly natural and pathetic in the words of Jacob as he finally consents to let Benjamin go: "If it must be so now, do this: Carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds: and take double money in your hand, and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother and arise, go again unto the man: [Is the following the language of faith or despair?] And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin."

When Joseph saw his brother Benjamin, he made arrangement at once for them all to dine with him. But with their sense of guilt, even this kindness troubled them, and they were sore afraid. When they brought out the present their father had sent, and Joseph inquired about his father, they "Bowed down their heads, and made obeisance." Joseph entered into his chamber and wept. It was no doubt on account of his love for his brethren; but it may have been partly the remembrance of his dream, now fulfilled, bringing to him the assurance that in all these years he had been in the hands of God. What cause for solemn joy to have the assurance that God's own hand leads us!

Who can read chapter xlv. and not be touched with tenderness and sympathy? Joseph makes himself known to his brethren. He weeps before them. They have the strange experience of mingled shame, fear and a dawning hope and joy. They thought of him as one dead, and they had done it. They now looked on him whom they had pierced; he had the power to crush them or make them slaves forever, but he was proving himself their kind bene-

factor and deliverer. They mourned, and condemned themselves, but he forgave them, and even *excused* them: "It was not you that sent me hither, but God." "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."

Oh, what a change! How dark the cloud had been! How bright the sunshine now! If a little while ago we could weep with them that weep, we can now rejoice with them that do rejoice. Who would not now be one of the brethren, to carry the glad message to their father of Joseph alive, who was supposed to have been dead? What joy now to the aged father, going down into Egypt to see his long-lost son, and to have the assurance that he was safe in the hands of, and in the home provided by his own son, as the Governor of Egypt. "And Joseph nourished his father, and his brethren, and all his father's household, according to their families."

We have presented this somewhat lengthy outline, to encourage, if possible, the idea of a careful reading of the whole history. Who will say that, even considered as the history of a life, it is not both interesting and marvellous? The integrity, and exemplary conduct of Joseph, even in the midst of severe trials and temptations, are worthy of admiration and imitation. Joseph's relation to God's cause and people of that day is important. It must truly be considered as a remarkable instance of the over-ruling Providence of God, in the affairs of men and nations;—showing how man, seeking his own selfish ends, and succeeding to a certain extent, may yet have his plans thwarted, and the seeming evil turned to good account.

Joseph a Type of Christ.

WHILE Joseph's history has been justly valued for various reasons, the most important of all is its *allegorical*

or *pictorial* character. In its general features, it clearly represents the life and work of our Lord Jesus Christ. If it were a part of the law, every "jot and tittle" would foreshadow something; but an allegory gives a picture only on general principles. It is the allegory that makes it gospel; and, as we have seen, this is the manner in which Moses wrote of Christ. This feature of Bible history, overlooked by many, and denied by some, is becoming more and more apparent; and to all who can see it, it is a clear evidence of the divine inspiration of the Bible. In the light of the allegory, the story itself, though true and interesting, sinks into comparative insignificance. The spiritual import eclipses the merely natural. And in these days, when men's faith in the Bible as being the Word of God is being severely tried, and in many cases shaken, it is a great help to the faith of some when they see the principles of the *gospel* underlying the *history* of those ancient times. The same Mind that planned the gospel, superintended the lives of those ancient characters, and in his own way inspired the writers. This evidence is all the more valuable because many of these correspondencies or parallels have not long been seen. They have been hidden away, as jewels in the earth, to be uncovered now, for the encouragement of the faith of God's children, in this hour of bold and defiant infidelity.

It seems as if no Christian, whose attention is called to this subject, could have any difficulty in tracing the many features of our Saviour's life and work in the history of Joseph. He was his father's well-beloved son—"Israel loved Joseph more than all his children."—Gen. xxxvii. 3. For this, his reproving their sin and for his ambitious dreams of coming glory, his brethren hated him. So Jesus, the beloved Son of his Father, because of his condemning their

sin, and for his royal claims, as one born to be their King, was hated by his brethren—the Jews. The words are almost the same. When Joseph told his brethren the dream of their sheaves making obeisance to his sheaf, they said, "Shalt thou indeed reign over us?" For a similar dream even his father rebuked him.—Verses 8–10. So Jesus' brethren said, "We will not have this man to rule over us;" "We have no king but Cæsar." In either case the malice became so intense that they determined to kill the aspirant to royal honors. They both went into the pit, and were both delivered from death. True; Joseph did not actually die, but neither did Isaac, who also prefigured Christ, and yet it is said, "Abraham offered his son Isaac," and "received him from the dead in a figure."—Heb. xi. 17–19. The pit into which Joseph was cast, was a figure of the death-state into which Christ descended. Joseph was counted dead, and his resurrection was thus in figure; but Christ's death and resurrection were both in fact.

The events did not all occur in the same order in both cases; but both were severely tempted and resisted; both occupied for a time the position of a servant, and were shamefully abused; both were favored of God in their sufferings, and had their cause miraculously vindicated; both had a price set upon them by their enemies, in certain pieces of silver; and both gained a glorious victory, by being exalted to the "right hand of power." Pharaoh said to Joseph, "Thou shalt be over my house, and according to thy word all my people shall be ruled: only in the throne will I be greater than thou."—Gen. xli. 40. He was royally robed and enthroned, and before him went the cry, "Bow the knee."—Verses 42, 43. What Pharaoh did for the people was done through Joseph, and the only way to obtain the blessing of Egypt was by his mediation. So Christ was

"exalted to the right hand of God;" sat down with the Father in his throne, (Rev. iii. 21); had all power given to Him in heaven and earth, (Matt. xxviii. 18) "that at the name of Jesus every knee should bow."—Phil. ii. 9–11. "He is Lord of all," "the way, the truth and the life," and none can come to the Father except by Him. Pharaoh gave Joseph a name, the signification of which is one to whom secrets are revealed, or the revealer of secrets.—See Gen. xli. 45, with margin. So, "No man knoweth the Father but the Son, and he to whom the Son will reveal him."–Mat. xi. 27.

The grand feature of Joseph's work was that of bread-giver. It could be had nowhere else. In this he clearly represented Christ. The bread which Joseph gave was for the natural life; and the bread which Christ gives is for the spiritual life. Jesus says: "I am the bread of life;" "I am the truth;" "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," (Matt. iv. 4); "The *words* that I speak unto you, they are spirit and they are life." Well may we say as said Peter, "To whom shall we go? thou hast the words of eternal life."—John vi. 63, 68. Oh, that all might realize their dependence on the Lord Jesus! Eternal life only in Christ is the essence of the gospel. He gives it; and He sustains it by the truth, as Joseph sustained the natural life by bread. Let us remember, that in order to get bread, we must apply for it as did the hungry to Joseph. Christ is the rewarder of them that diligently seek Him. Oh! ye hungry ones, feed upon His precious truth and be filled. "Give us this day our daily bread."

Joseph's youthful dreams were realized. His brethren that scorned him on account of these dreams, and cast him out, had to come to him at last for bread, and they gladly bowed before him. He whom they rejected and counted as

dead became their benefactor and saviour. They looked on him whom they had pierced (in figure), and they mourned and were ashamed; but he fed them, and even excused them, "It was not you that sent me hither, but God." "Now therefore, be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life."—Gen. xlv. 5–8. So when the Jews, who despised and rejected Jesus, their King, were left desolate, it was not forever. Promises of restoration are abundant. And they are not only to have natural blessings, but they are to have the spiritual bread as typified by the natural. As Joseph fed the Egyptians first, and his brethren afterward; so Christ feeds the people taken out from among the Gentiles first and then His Jewish brethren. The bread is the same in kind in both cases, though reaching the Jews later, so that the effect on the Jews will be the same as on the Church. However great the difference in official relationship, and degree of glory—though one is a royal priesthood and the other composed of private citizens in the kingdom of God—still the life and the means of sustaining it are the same. The life that truth feeds and sustains is not natural or animal, but spiritual or heavenly, the perfection of which is immortality. This is the product of the living Word of God.

In reference to the coming day, the Lord says, "I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and shall mourn." —Zech. xii. 10. It will be with them as when Joseph's brethren discovered their long lost brother. In either case it is the mourning of penitence and shame, but not of despair, for the Lord is pacified toward them [forgives them, see Revised Version] for all that they have done.—Ezekiel

xvi. 63. They find Him exalted as their King and Life-Giver, and He cares for them. They give themselves to Him, and He provides for all their wants.

Thus in many ways Joseph represents Christ, and the facts confirm our view of God's plan of the ages; illustrating the truth that men may be punished for sin, and yet afterward be reconciled and blessed. Who can fail to see that Joseph's history, in this allegorical way justly confirms our faith in the Bible as God's Word, and that Christ is indeed the blessed Hope of all mankind?

Joseph the Firstborn.

BUT let us take another view of Joseph. He was the firstborn of the second, the beloved wife of Jacob. The second of each allegorical pair of wives represents the *spiritual*, which is the basis of the new or second *covenant*. This is the explanation given by Paul in relation to Abraham's two wives (Gal. iv. 24); and in a former chapter it was shown that Jacob's two wives also represent the two churches. The covenants are the foundations of the churches:—the "covenant of works," often so called by Christians, being the basis of the Jewish church, and the gospel or spiritual covenant, the "covenant of grace," the basis of the gospel church. It is because of this intimate relation between the covenants and the churches, that we speak of the two wives (which are also the two mothers—Gal. iv. 25, 26) as representing both the covenants and the churches. As explained by Paul, the new *covenant* is the mother, and yet he applies it also to the Jerusalem which is above—that is, the spiritual or New Jerusalem.

It is worthy of notice, while the *second wife* is the type of the highest church, that the *firstborn* of such mother is the greatest son. Christ is the firstfruit of God's spiritual or second covenant or arrangement. The little flock are the

firstfruits of the gospel system, the reigning class in the New Jerusalem. And Joseph, the first son of Jacob's beloved wife, Rachel, is the type of both. So as Jesus Christ is emphatically the Beloved One—the Son of God's love, we see why, in type, "Israel loved Joseph more than all his children," which both in type and antitype is the basis of the enmity and persecution. This principle of the lower persecuting the higher is mentioned in Gal. iv. 29. "As then * * even so it is now."

Then in relation to the *two* sons of the beloved Rachel, Joseph and Benjamin, the following line of thought is suggested:—

The spiritual kingdom, or the New Jerusalem, is composed of two classes—the rulers and the servants. These two classes are clearly mentioned in the Apocalypse. One class is represented as sitting with Christ in his throne, sharing with him the work and the glory of ruling the nations. They are the overcomers.—Rev. ii. 26, iii. 21, v. 9, 10, xiv. 1–4, xv. 2, 3 and xvii. 14. The other class is represented as uncrowned *servants*. They are bloodwashed, and "serve God day and night in his temple."—See Rev. vii. 9–17.

We have before seen these two classes represented by Jacob and Esau. And we suggest that in addition to what we have already seen, Joseph may represent the ruling class in God's kingdom, and Benjamin the class that serves, both having the same father and mother, and therefore the same nature. The fact that Joseph was a type of Christ Jesus, does not seem to militate against this view, when we bear in mind that what is true of the Head is also true of all the overcomers. The experience of the One is, *in spirit*, the experience of them all. The trials, the sufferings, the humiliations, the cross, in the Lord and his followers, are the pathway to the crown. "If we suffer [with him], we shall

also reign with him." Find a promise to him, and another similar promise can be found for them. Indeed, there is much in the Apostles' writings to show that the Man of God who is to rule and bless the nations, is that corporate *body* of which Jesus Christ is the *Head*. "As many of you as have been baptized into Christ [into his death] have put on Christ." And "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 27, 29.

To those who appreciate this, it does not lessen the glory and dignity of Christ Jesus as the Son of the highest, and our Lord and Redeemer; but, on the other hand, it gives an additional glory to the plan as to its breadth and progression. As Jesus himself was the first person born into the spiritual state, so the Body of overcomers, being the organized embodiment of the qualities of their glorious Head is the "Church of the firstborn ones," the ruling and blessing power, and all not in that exalted attitude shall serve and be blessed.

Pharaoh's Dreams.

PHARAOH, the king or ruler of Egypt, had two important dreams, as recorded in Genesis xli. These dreams, as interpreted by Joseph, represent the Plan of God, heaven's King, as interpreted by, or revealed in Jesus Christ. We mean the natural and the spiritual, as illustrated in the "Two Dispensations"—the Jewish and the Gospel.

Pharaoh saw in his dream seven fat cattle, followed by seven lean ones, and the lean ones devoured the fat ones. Then he dreamed again, and he saw seven good ears of corn on one stalk, which were followed by seven blasted ears on another stalk, and the seven thin ears devoured the seven good ears.

As an allegory of the plan, we understand that the seven years of plenty represent the Jewish age, and that the

seven years of famine represent the gospel age. thought some may object to this on the ground that pel age has not been a period of famine for the b life. But we think our position is in harmony v facts in the case. Let us ask, From whence has c plenty of the gospel age? And we believe the true is, Out of the storehouses which were filled during t ish age. The word of God, in both the Old and t Testaments, was written during the Jewish age. admit that the Law and the Prophecies were writte age. And even if it should be claimed that the N tament was written in the gospel age, it is still tr the teachings of the New come out of the Old, as th ment of its types and prophecies. But, more than t claim that the Jewish age did not fully end until its ended at the destruction of Jerusalem; and all the N tament was written (with the exception, perhaps Apocalypse) before that destruction. For ourselves, we regard as dangerous sand-bars in our voyage, al to new revelations, of things not written in the Bil work of the Holy Spirit under the control of the Christ has been to bring out as the bread of life fo ple, what was written and stored up long before. work of unfolding the word will last, as the gospel cluding its harvest) itself will last, until the kin Christ is fully established, and there will be seed e the storehouse for the age that will follow.

Thus in many ways Joseph represents Christ, *he did illustrates God's plan of the ages. We hav case of Joseph's dealing with his brethren, an ill of the important fact, which, if seen, would serve a of hope to thousands of despairing souls; that is, th who reject Christ can and will be punished for th*

and yet afterward be reconciled, forgiven and blessed. Surely this case of Joseph is worthy of being called "The Gospel in Type;" and is a good illustration of what we call "The Larger Hope."

MOSES AND CHRIST.

CHAPTER XVI.

ORGANIZATION OF ISRAEL.

THE last important event before the death of the patriarch Jacob was the organization of his sons, with their families, as the twelve tribes of Israel. He gathered them around his dying bed, gave each one his parting and prophetic blessing, and closed by saying, "All these are the twelve tribes of Israel."—Gen. xlix. 28. Until then they had never been known by such a name—"the tribes of Israel,"—but were known simply as the sons of Jacob, or Joseph and his brethren.

It is evident that this organization is the beginning of a new era, a new dispensation. It is the end of the Patriarchal age, in which one man at a time represented the Lord's cause in the earth. It is the beginning of the dispensation in which his cause is represented by the whole nation as an organized body—"the twelve tribes of Israel." It is familiarly called the Jewish age. And for some reasons, connected with the understanding of God's revealed plan of the ages, it is important to know that the dispensation of the twelve tribes of Israel began at the death of Jacob. These reasons will appear as we go on.

Some have supposed that the Jewish dispensation did not begin until the giving of the Law from Mount Sinai. But there is no evidence of any change as to the national organization at that time; and there is positive proof that they became a nation in Egypt, whatever the exact date

may have been. Deuteronomy xxvi. 5 gives the following as the confession of the priest on the presentation of the basket of firstfruits:—

"And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous."

It seems as if it were intended to give emphasis to the fact that they became a nation in Egypt—and that, too, before the hard bondage was laid upon them. It seems as if no other date can be fixed upon for their organization than that of the death of Jacob, as already noted. And the coming out of Egypt, and the giving of the Law under Moses, were but important incidents in their national or dispensational career.

The nation of Israel, then organized, was a type of the gospel church—the antitypical, the real, the spiritual Israel of God. And if we bear in mind that Jacob, as the head of the earthly or typical Israel, was a type of Christ, the Head of the antitypical Israel, we have an additional evidence that the former dispensation began at the death of Jacob, in the fact that the gospel dispensation began at the death of Christ. Jacob had twelve sons on which, as we have seen, the Jewish church was based; and Christ had twelve Apostles on which the gospel church is based.—Eph. ii. 20. And it is a fact worthy of notice that these two twelves are associated together in the perfect state of the church in the future as the twelve gates and twelve foundations of the New Jerusalem.—Rev. xxi. 12,14. And it seems reasonable to think of these twelve representative men from the two dispensations as the "four-and-twenty elders" in that heavenly economy. —Rev. iv. 4, 10 and v. 6, 8, 11.

This relation of Jacob and Christ, and the date of the

national organization of Israel, give the starting point of what we regard the most important prophetic time argument found in the Bible. It is given in DAY DAWN under the name of the TWO DISPENSATIONS. We think there is good Scriptural evidence that the Jewish and Gospel ages are not only related as shadow and substance, and parallel in many features, but that they are equal in length. The "Bible Chronology," given in DAY DAWN is used in this argument. Its merits are most fully appreciated by those most familiar with it. There are several Scriptural reasons for the equality of these TWO DISPENSATIONS, and upon no other Chronology can this equality be exemplified. This statement means more than at first might appear. After the facts are given let some one try another Chronology. As the only key, among many, which will open a safe must be the right key; so the only Chronology which will unlock the Bible prophecies must be the right Chronology.

This time argument bears directly on the "double" history of the Jewish nation. From the death of Jacob, where their national history began, until the year 1878 was a period of 3690 years. This long period has been divided into *two equal* periods of 1845 years, by the death of Christ in the Spring of A. D. 33. It is well known that the first period, known as the Jewish age, was one of special favor to the Jews; that at Christ's death they were left desolate; and that since that time they have been out in the dark and cold, while another people, the gospel church, has been enjoying the covenanted favor of God. It is also a fact that in 1878 the Anglo-Turkish treaty, made under the direction of Lord Beaconsfield, the Jewish Prime Minister of England, legally opened the way for their return to their own land. We lay stress on the fact that it was *legally* opened, by agreement of the Powers of Europe.

The following are the figures in the Chronology of this argument:—

From Jacob's death to the Exodus,	198	years.
In the wilderness,	40	"
To the division of the land,	6	"
Under the judges,	450	"
Under the kings,	513	"
Desolation of Jerusalem,	70	"
To the Christian Era,	536	"
To the Spring of 1878,	1877	"
Total,	3690	"

Now it cannot be of chance that Jewish history has been thus divided into two equal parts by the death of Christ. It must be a divine arrangement. The first half was a period of legal favor. The second half has been without legal favor. And now since 1878 they have legal favor again. These are facts, whatever may be the reason for them. We think all this was foretold.

There are three prophetic witnesses as to this "double" history of Israel. Jeremiah xvi. 13–18 gives several facts: 1. Their being cast out of their own land, into a land where they would have no favor. 2. Their being brought again into their own land. 3. But they are not restored until they have been recompensed "double" on account of their sin. "Double" means two equal parts; and, according to our view, the Lord has recompensed them for their sin in both these equal parts. What other view is in harmony with the facts?

The second witness is Zechariah ix. 9–12. He shows us the turning point in their history—the beginning of the "second half." It is a prophecy of Christ riding into Jerusalem, just five days before his death, the very time at which

as we all know he left them desolate. The twelfth verse gives the gospel offer—"Turn you to the stronghold, ye prisoners of hope"—the rejection of which caused their desolation; and in the same verse the alternative is given—"Even to-day do I declare that I will render *double* unto thee." The idea for which we are contending is not weakened by the fact that the word "double" in this passage means "the second half." The second half of their experience before the beginning of their legal restoration began at the death of Christ.

The third witness is Isaiah xl. 1, 2, which gives a message of comfort to that people, (yet to be proclaimed to them) based upon the fact that her warfare (margin—"appointed time") is accomplished, and her iniquity pardoned, *because* she hath received at the Lord's hand *double* for all her sins.

We have no need of special pleading. We think these three prophecies agree with each other and with the facts as we have given them. And we therefore believe, not only that the Jewish nation will be restored to Palestine, but that *the time has come.* It was in the capacity of King, in A. D. 33, that Christ left them desolate, and they were thirty-seven years in falling—the destruction of Jerusalem being in A. D. 70. We think therefore that Christ was exercising his authority as their King in 1878 when their legal restoration began, and that they will be thirty-seven years in rising again—the "Times of the Gentiles" not being fully ended until 1915.—See DAY DAWN. Christ was sent to accomplish both the fall and rise of Israel (Luke ii. 34) and these things show that the Lord works all things on time.

Let it be said again, If anyone doubts the truth of the Chronology, let him try any other Chronology he pleases, with the requirements of prophecy that Israel's history should be in two equal parts, one of favor and one without

favor, with the turning-point at the death of Christ, and he will find it simply impossible to make out a case. He will find the period of favor—the Jewish age—either too long or too short to agree with the facts of the second half. The harmony of all these things we regard as strong evidence of the truth both of the Chronology and of the general position.

The various periods of the Chronology of this argument are examined in DAY DAWN in the chapter on "BIBLE CHRONOLOGY," except the 198 years from the death of Jacob to the Exodus. That is the last part of the 430 years from the Covenant to the Exodus, and so does not appear in the direct line of the Chronology. The date of Jacob's death is found by a short line of Chronology that goes no further, and therefore seems to have been arranged for the very purpose of showing the time of the national organization of Israel, which is so essential to this argument. Why else should such a side-line of Chronology be given?

The Covenant was made at the death of Terah, Abraham's father.—Acts vii. 4 and Gen. xii. 4. The latter verse shows also that Abraham was then seventy-five years old. That is the date of the covenant; and Paul tells us that from the covenant to the law was 430 years.—Gal. iii 17. The law was given immediately after leaving Egypt, and the 430 years reached to that event.—Exod. xii. 40, 41. This shows also that they were counted sojourners in that land, though they were yet in the loins of Abraham, from the time that the covenant was made.

It is easy to find the length of time from the covenant to the death of Jacob. Gen xxi. 5 tells us that Abraham was 100 years old when Isaac was born. So as Abraham was 75 years old when the covenant was made, it follows that from the covenant to the birth of Isaac was 25 years. Gen. xxv. 26 tells us that Isaac was 60 years old when Jacob

was born; and Gen. xlvii. 28 tells us that Jacob was 147 years old when he died. Then these three periods give the time from the covenant to the death of Jacob, thus:

To the birth of Isaac – – – – –	25	years.
To the birth of Jacob – – – – –	60	"
To the death of Jacob – – – – –	147	"
Total – – – – – –	232	"

By subtracting this 232 from the 430 we have 198 years as the time from the death of Jacob to the coming out of Egypt, just before the giving of the law. Taking this number and the others, as found in the "BIBLE CHRONOLOGY," and we see that it was 1845 years from the death of Jacob to the death of Christ, in the spring of A. D. 33. And another equal period of 1845 years reaches to the Spring of 1878, when the Treaty was made which opened the door for the legal restoration of Israel. Thus, as we have seen, facts and Scripture agree in dividing the history of Israel before their restoration into two equal periods or ages, one of favor and one of desolation. In view of these things it would seem easy to believe that the prophecies of their restoration will soon be fulfilled in their time and order.

As before noted, this argument has direct reference to the history of the Jewish nation. But it also gives us the measure of the gospel age, inasmuch as the period of the suspension of Israel is set apart for the development of the church taken out from among the Gentiles as a people for the name of Christ.—See Rom. xi. 25 and Acts xv. 14. And the context of both, confirms the idea of Israel's restoration and the blessing of other nations to follow. So, with present light, it is evident that the Jewish age began at Jacob's death and ended at the cross, but having an extension of 37 years into the gospel age, to the destruction of Jerusalem at

A. D. 70; and the gospel age began at the death of Christ and ended in 1878, but it also having an extension of 37 years, into the millennial age, or to 1915 where "The Times of the Gentiles" end. Surely no thoughtful person who will look at these things will say that they thus fit together *by chance.* We are willing to let them stand on their own merits.

The relation of the Jewish and gospel churches, and the *equality* of the two dispensations, seem clearly and beautifully illustrated by the two Cherubim in the ancient temple.—See 1. Kings vi. 23–27. They were made of Olive wood—that tree being the source of oil for both bread and light, which is true spiritually of these two dispensations. The Cherubim were made with their wings extended from wall to wall, and meeting in the center at the mercy-seat. To this central point they both looked. And this has been true of the Jewish and Gospel churches. The mercy-seat was the meeting-place between God and man, and is therefore a type of Christ. And the Cross is the central point, the point of reconciliation or at-one-ment.—See Rom. v. 10, 11 and Eph. ii. 13–18. The one cherub clearly represented the Jewish church, with its typical sacrifices, looking forward to the death of Christ. And the other cherub as clearly represented the gospel church looking back to the same event by faith, assisted by the simple and appropriate ordinance of the Lord's supper.

This idea will not be weakened by the fact that when the high priest entered the most holy with the blood of the sacrifice (the blood being the assurance of its death, or completeness) he sprinkled that blood in the form of a cross—"upon the mercy-seat eastward, and before the mercy-seat." —Lev. xvi. 14. This is the sacrifice accepted, and the basis of the full atonement, or the reconciliation of all—both Jew and Gentile.—Eph. ii. 13–18.

Their *equality* has force. "Both the cherubim were of one measure and one size."—1. Kings vi. 25. This feature of the law seems more than a jot or tittle, but even these are all to be fulfilled. Were there no prophetic numbers and facts to show the equality of these two dispensations, the equality of the cherubim alone might suggest it, though in such a case it would not be so strong evidence. But having the prophecies, the facts and the typical illustration, it seems a threefold cord of evidence tnat cannot be broken.

The *parallels* of the Jewish and gospel dispensations are wonderful, and in harmony with the general application of the subject. They are parallel in length, the harvests are parallel, and they both end in connection with an advent of Christ. They are of one measure and one size. They are related as shadow and substance—the things of the Jewish age, as we have before seen, being natural, and therefore visible shadows or types of the things of the gospel age, which are spiritual. So, as the corresponding facts are brought to view on opposite planes, we in many things have both a parallel and a contrast.

Let us begin with the fact before mentioned. The Jewish age began at the death of Jacob and was based on his twelve sons. The gospel age began at the death of Christ, and is based on his twelve Apostles. They together constitute the two houses of Israel (Isa. viii. 14) the first natural, the second spiritual. The law of that age was adapted to that dispensation and natural condition—"the law of sin and death;" but this has "the law of the spirit of life." Rom. viii. 2. The law, with its associated promises and threatenings, were all earthly and temporal; but (spiritual) life and immortality are brought to light in the gospel.—2. Tim. 1. 10. Their law was national, and adapted only to a mortal state; ("Thou shalt not covet thy neighbor's wife," and

"Thou shalt not kill," cannot be needed nor applicable in the immortal state, where men *cannot* die, and where they neither marry nor are given in marriage.) but the law of spiritual life and love will always be in force.

The Jews were appointed "a kingdom of priests," and were constantly offering fleshly, bloodly sacrifices (Exod. xix. 6); and the gospel church is also "a royal priesthood," "to offer up spiritual sacrifices."—1. Pet. ii. 5–9 and Heb. xiii. 15. They had circumcision in the flesh, but the circumcision of the gospel is of the heart, in the spirit and not in the letter.—Rom. ii. 29, Phil. iii. 3 and Col. ii. 11. They were God's people or children on the plane of the flesh, but the true church is composed of his children by spiritual generation in Christ Jesus. They, being of the flesh, were a house of servants, but the church, being of the Spirit, are a house of sons.—Heb. iii. 2–6. They were in bondage, but the sons are free.—Rom. viii. 15 and Gal. iv. 3–7, 31 and v. 1.

In harmony with this principle of the two peoples on the natural and spiritual planes, there are two kingdoms, two Jerusalems and two inheritances. Let us not confound the Jewish hope as a nation with the hope of the Christian. Theirs is earthly; ours is heavenly.

There are also two captivities under two Babylons, literal and mystic. Literal Babylon sat upon the literal river Euphrates, and fell by its waters being turned in another channel. So "Mystery, Babylon the great, the mother of harlots," sat upon many waters—the mystic Euphrates—and when these waters—the Christian nations—turn their support in a new channel, she will go down to rise no more.

The Jewish age ended with the first advent—the coming of Christ in the flesh, and it resulted in a harvest work in which the wheat and chaff were separated—the wheat gathered into the gospel barn, and the chaff disposed of or

burned in the fires of judgment ending at the destruction of Jerusalem.—Matt. iii. 7–12. And the gospel age ends with the second advent, and a harvest work in which the wheat and tares are separated, the wheat gathered into the New Jerusalem, and the tares burned in the fires of judgment, which sum up "The Times of the Gentiles."—Matt. xiii. 30, 37–43. Then the light will shine out upon the nations.

It would be a great help to many could they but see that the second coming is on the higher or spiritual plane, in harmony with the spiritual dispensation of which it is the end, even as the first coming was on the plane of the flesh, in harmony with the natural dispensation of which that was the end. The earthly is visible to the natural eye, but the spiritual is visible only to the spiritual eye—the eye of the understanding.

It was a literal city and temple that were then destroyed, so that not one stone was left upon another. We can only expect that this will prove true here of the nominal church systems, or Babylon. As the Jewish church fell then, and the wheat was saved out of it; so Babylon, the nominal church, falls now, and the wheat will be saved out of it. From what has been said, we may expect in this generation, to see a double work proceeding—the fall of Babylon, and the restoration of Jerusalem. And this latter will be true both naturally and spiritually. The outward is apparent; then why should it not help our faith as to the invisible phase? The wonderful combination in the two dispensations—types, prophecies, facts and parallels—speak to us with a voice louder than any literal trumpet, proclaiming Christ's presence as King.

The result of His presence will be far-reaching and glorious, not only for the Church, but also for the World. He comes to destroy the things that are a curse to the peo-

ple, and so to bless them. See the seventy-second Psalm. It declares that the Lord will judge the people with righteousness, and the poor with equity. That he will save the children of the needy, and break in pieces the oppressors.

Every form of oppression must be broken as a result of the presence of the King of kings, whether it be the slavery of evil habit or from the misapplied power of others. There is in our day no worse slavery than the drink habit, and no more cruel and remorseless oppressor than the Liquor Traffic. The Coming One is not against *men*, but he is against every *business* that is a curse to men. It is a matter of rejoicing that He has said that all oppression shall cease. His presence shall prove as refreshing as rain upon the mown grass, as showers that water the earth.

MOSES AND CHRIST.

CHAPTER XVII.

HISTORY OF MOSES.

We come now to the last character in our series—that of Moses himself. And it may truly be said of him, "Last, but not least." He is doubtless in many respects the greatest character in the list, and, excepting Christ, perhaps the greatest that ever lived.

Moses is great as the Historian of the creation and early history of the earth and of man. No greater honor ever was or could be conferred upon mortal man. He has no equal. Appealing from his writings, all are in total darkness concerning the things of which he has written. Man, great in his capacities, and sometimes proud in his unbelief, parading what have been called the "Mistakes of Moses," has no way of proving that he *is* a man, but by the record Moses has written.

He is great in that he has given an impartial biography of himself. So unlike men generally who have written of their own lives, he has told the truth even when it was against himself.

Moses is great as the Lawgiver of Israel, and—may it not be said—of the world. His laws relating to hygiene, temperance, health, and the social relations have never been improved upon, even after the boasted progress of thousands of years. He is and may further be copied, but never superceded. The things he forbade are not good as health-food. The Jews, who follow his rules of living more closely than others, are the healthiest people in the world. And

whatever of evil may be true of them, they are seldom proved criminals, and are therefore not often found in prison. His moral code has been the recognized basis of the laws of all civilized nations.

Moses was a great Poet. For grandeur of thought, poetic expression and sweep of truth we can freely commend the ninetieth Psalm, and the Song of Moses in the thirty-second of Deuteronomy.

We might say that Moses is great as an Astronomer. He declared that the stars were innumerable; and the promise to Abraham was, "So shall thy seed be."—Gen xv. 5. [Does not this prove that the "great multitude that no man can number," are, like the stars, to be heavenly beings, rather than the mere children of earth?] It is but a short time, comparatively, since astronomers thought and taught that the stars could be numbered. Where is man's boasted progress? In this he has been moving toward the truth uttered by Moses thousands of years ago. Was not Moses writing by inspiration?

Moses is great as the leader and deliverer of his people. Through him the chains were broken from a whole nation of slaves, and he brought them through amazing difficulties into the possession of a land flowing with milk and honey. Where shall we look for a character great in so many respects, unless we turn to Him of whom Moses said, "A prophet shall the Lord your God raise up unto you of your brethren, LIKE UNTO ME." This wonderful likeness to the Lord Jesus Christ as Law-Giver and Deliverer, is what stamps Moses as great indeed, and causes him to stand out as a unique and lofty character among men.

His life and experiences were of the most romantic character. The plot of his history is most striking, wonderful and tragic. No modern novel can compare with it. And

it has in its favor the value and glory of the proverb, that, "Truth is stranger than fiction."

He was of the tribe of Levi—the family of the priesthood—and a goodly child.—(Ex. ii. 1, 2) "exceeding fair," or "fair to God."—Acts vii. 20, margin. As at the time of our Saviour's birth, the ruling powers, fearing the uprising of the enslaved, had issued a decree for the destruction of the children. At the age of three months he was put in the river in an ark of bulrushes, and was picked up and adopted by the king's daughter; and was nursed by his own mother, the mother being paid for her trouble out of the royal funds.—Ex. ii. 2-9. And Moses was therefore educated in all the wisdom of the Egyptians, and as a prince in the king's court until he was forty years of age.—Acts vii. 22, 23. This training was a very important preparation for the great work he was to do in after years. And it may be noticed as a case of poetic justice against the oppressors, that the future deliverer of his people was trained in the court and at the expense of Egypt.

At this time his native sympathy for his brethren in bondage was aroused, and he made them a visit. And seeing one of them wronged by an Egyptian, who very naturally was taking advantage of a slave, his soul was stirred with indignation, and he killed the Egyptian, and consequently had to flee for his life. If any are inclined to condemn him for his exercise of mob law, they will at least admit that the treatment of his brethren in Egypt gave great provocation. And is there not evidence of great nobility of character in the fact that he was willing to sacrifice all his royal prospects in Egypt on account of sympathy for the downtrodden and oppressed Hebrews? It no doubt was counted by the Egyptians as one of the "Mistakes of Moses," that, as Paul expresses it, he was willing "rather to suffer

affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. xi. 25. But what men in this way may count a mistake, is often proved by the sequel to be the wisest course. Thus it was with Moses. The position attained, as a result of his choice, was far more royal and glorious than a place in the throne of Egypt. "If we suffer with Christ, we shall also reign with him." The way of self-sacrifice is the way to the crown.

From the time that he fled, he was forty years in the land of Midian. By an act of chivalry, and helping the oppressed, he found favor with the priest of Midian and obtained a wife, who bore him two sons.—Ex. ii. 15–22 and Acts vii. 29. Meanwhile his life must have been humble and very common-place. It may have seemed like a failure; and all the more so that the Hebrews were still suffering in the chains of Egyptian slavery. But the discipline was no doubt necessary, and the Lord was preparing him for his future work.

The appearing of the angel of the Lord in the burning bush, at the end of the second forty years—Moses being now eighty years of age—was like the baptism of fire to rid him of his timidity, and make him as God to meet Pharaoh and deliver his people out of bondage.—Read Exod. iii. and iv. The description given of the meeting of Moses and Pharaoh [This same king may have been trained in the court at the same time with Moses, and not unlikely they were rivals for power, and now they meet under very peculiar circumstances.] the king's refusal to let the Israelites go, the coming of the plagues, the final coming out of Egypt, and the army of Pharaoh following and being overwhelmed in the Red Sea—all these and much more are elements of a most thrilling story.

Then there is the Song of Deliverance, the giving of

the Law mid the lightnings and thunderings of Sinai, the leading of the Lord by the cloud and the fire, the feeding with manna, the wanderings in the wilderness for forty years more, the smiting of the rock and the water flowing forth, the pride and fall of Moses, when just in sight of the promised land, and the final entrance of Israel into Canaan under a new leader. Taking all these things together where can be found a framework of a story more wonderful and tragic? And it is all designed to show the wonders of the Lord's dealings with men and nations, and illustrates the truth, too often overlooked, that true greatness comes by being led and used by the Lord himself.

We would earnestly commend the reading and study of the history of Moses as one of great interest and profit for both old and young. Even as a history alone, it is far more interesting than many of the so-called romances that are so eagerly devoured in our day. And then with a knowledge of the facts recorded, the readers will be the better prepared to appreciate what is to follow, in regard to its deeper meaning.

In closing this chapter, we append the following poem, in relation to the wonderful manner in which the earthly career of Moses was closed;—only saying that we need not endorse the idea expressed as to the materialistic manner of the resurrection, inasmuch as Paul has declared that the body sown is not the body raised.—1. Cor. xv. 37, 38.

THE BURIAL OF MOSES.

BY MRS. C. F. ALEXANDER.

"And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day."—Deut. xxxiv. 6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
But no man dug that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the tramping,
Or saw the train go forth;
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun,—

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves,—
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain crown
The great procession swept.

Perchance the bald old eagle,
On gray Beth-peor's height,
Out of his rocky eyrie,
Looked on the wondrous sight.

Perchance the lion, stalking,
Still shuns the hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

Lo! when the warrior dieth,
His comrades in the war,
With arms reversed, and muffled drum,
Follow the funeral car.
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honored place,
With costly marble dressed,
In the great minster transept,
Where lights like glories fall,
And the choir sings, and the organ rings
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced, with his golden pen,
On the deathless page, truths half so sage
As *he* wrote down for men.

And had he not high honor?
The hill side for his pall;
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave;
And God's own hand, in that lonely land,
To lay him in the grave,—

In that deep grave, without a name,
Whence his uncoffined clay
Shall break again,—Oh wondrous thought!—
Before the judgment day;
And stand, with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life,
With the incarnate Son of God.

O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,—
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him he loved so well.

MOSES AND CHRIST.

CHAPTER XVIII.

MOSES A TYPE OF CHRIST.

We have found many typical characters in the *writings* of Moses, but now we come to the fact that Moses himself was a type of Christ. This is evidently taught in the Scripture: "A prophet shall the Lord your God raise up unto you, of your brethren, *like unto me.*" It is applied to Christ in the New Testament.—Acts iii. 22. This is perhaps the nearest to a *direct* mention of Christ in all Moses writings. And yet he did not *say* Christ, though we are glad to agree that he *meant* Christ. "Like unto me," shows his typical character; and the present object is to give some of the points of resemblance.

All the types do not represent the same feature of the work of Christ. Each has something peculiar to itself. In the career of Moses may be seen a pictorial representation of the following facts, elsewhere brought to view in the Scriptures: 1. The existence of Christ in the glory of his Father, before the coming in the flesh; 2. His great love and condescension shown in leaving that glory, and taking the form of a servant; 3. The two advents of Christ in their relation to the house of Israel—the first in the flesh and therefore in the weakness of a man and being rejected; the second in power and glory, as God, at which he is accepted and delivers them; 4. The equality of the two dispensations, ending at the two advents, and the work of getting a wife in the second dispensation; 5. The process of delivering Israel, by means of a day of trouble, after the

"double" is past, or after the two dispensations are ended.

Whether these things mean anything or not, still it is true that Moses left the court of glory, came to his own people in their bondage, offered himself to them as their deliverer, and was rejected. He left them in their bondage, and went into a far country. While there, he took a Gentile wife, and finally returned to Israel in bondage and delivered them. And no one who is at all familiar with the New Testament can fail to see that these things in the career of Moses are an outline picture of the revealed truth concerning Christ. And it is surely less credulous to believe that it was planned by the Lord that Moses should thus represent Christ, than to believe that this correspondence came by chance. But let us look more particularly at the points of resemblance.

Pre-existence of Christ.

It will not be denied, by anyone familiar with the New Testament, that there are many passages therein, which, without special interpretation, teach that before Christ came in the flesh he was with the Father, and that he came from heaven for the purpose of doing the Father's will in reference to the enlightenment and salvation of mankind. We are not ignorant of the fact that there are methods of explaining those Scriptures, so as to make them appear consistent with the idea that he never had any personal and conscious existence until he had been born of a woman. They see difficulties in the way of believing in such a personal pre-existence of Christ, and have therefore endeavored to explain away the obvious teaching of those Scriptures. It is not here implied that they are not honest. Their difficulty appears to be mainly of a materialistic character. They cannot understand *how* an individual spirit can exist without a material body, and therefore they deny the pos-

sibility of such existence. The tendency therefore is to deny the personality of the human spirit, and of angels, and even of God himself. Such tendency is toward Atheism. But to save them from this conclusion, some are enabled to have a very materialistic and limited idea of God and the angels, and also of man. It is not our aim to argue the case with them. We are quite sure that the idea held by any one as to God, angels, and men, is not so much the result of argument, as of the condition of that person's mind.

We do not, though deploring the tendency of their idea, even insinuate that they are not Christians. To be a Christian, in this imperfect state of development, does not imply perfection of knowledge. (This is as good for us as for others). It rather means that the Spirit of Christ has begun a good work in them and that they are his followers. We are not disposed to ridicule them. It may be some of them will be more inclined to ridicule us. But even in the face of the possibility of being so regarded, we would firmly avow our conviction that the Scriptures teach that (not the human nature, which was the Son of Mary, but,) he who took on him the seed of Abraham (Heb. ii. 16), and so took upon himself the form of a servant (Phil. ii. 7.) had a previous existence. We do not attempt to explain the philosophy of either that existence or the coming in the flesh; (We would not—we cannot if we would—be wise above what is written); but we think the *fact* of such an existence is clearly revealed. Jesus *says* he came down from heaven.—John vi. 33, 38, 50, 51, 62.

Inasmuch as we conceive that personality pertains to the spirit, and that body or form, as commonly understood, is but an outward manifestation of the real personality, we cannot agree with some that when Christ came in the flesh,

he ceased to be spiritual and so was nothing but a man on the earthly plane until he was begotten of the Spirit, and that when he was born of the Spirit, he ceased to be a man altogether and became divine. This gives the idea of three distinct personalities, if we mistake not. Such a view may be necessary to the doctrine of substitution, but to us it appears to be in harmony neither with reason nor Scripture. Our reason says that he must have been the same *person* in all three conditions—the same *He* before he came, while here in the flesh, and since he ascended. And there are several Scriptures which plainly assert that Christ will judge the world in the character of a *man*.—See Matt. xxv. 31, John v. 27 and Acts xvii. 31. So, though we may be cast out by some brethren for so believing, and even consigned by their theory to hopeless perdition, we will still rejoice in the Scriptural assurance that it is the same One who descended and also ascended (Eph. iv. 9, 10) and that he has in himself taken our humanity up, and is therefore able to save those who cast us out, as well as us, from all perversity and unloveliness and sin, and to bring all into perfect harmony in due time.

We find great satisfaction in the thought that Christ *voluntarily* left the glory [He did not leave *himself*.] he had with the Father, in order to save mankind. He was not sent as a passive or unwilling instrument, but he came as one interested in the purpose and the plan: "Lo, I come, to do thy will, O God."—Heb. x. 7. To say that he existed only in God's purpose, may satisfy some, but it does not seem consistent with the prayer of Christ: "Glorify thou me with thine own self, with the glory *I had* with thee before the world was."—John xvii. 5. If his condition with the Father was that of an unconscious nonentity, then his prayer was to become such again, which of course no one

thinks. It was rather a prayer that his humanity might be filled with the Divine glory from which he had descended in order to take it up. Such a consummation is a complete at-one-ment, (the Divine and human made one) and is therefore the basis of the at-one-ment, or reconciliation of all mankind, through him.

That in neither of the changes the individuality was lost, is evident from the following: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven."—John iii. 13. Again Jesus says: "I came forth from the Father, and am come into the world; again I leave the world and go to the Father."—John xvi. 28. Some say all this was parable, but while it is true he often thus spake, especially to the multitude, it is to be observed that he was here speaking to his disciples, and they said, "Lo, now speakest thou plainly, and speakest no parable."—Verse 29.

So, rather than deny his pre-existence and incarnation because they are above our comprehension, it seems better and wiser to confess what the Scriptures plainly teach: "That no man knoweth who the Son is, but the Father [knows], and no man knoweth the Father, but the Son, and he to whom the Son will reveal him."—Matt. xi. 27. The Son reveals the Father, but does not so fully explain himself.

To deny his pre-existence seems to belittle, if not to ignore, Christ's great love and condescension; and one of the great motives to repentance is lost. He who was rich, became poor that we might be rich.—2. Cor. viii. 9. Our claim is not weakened, but strengthened, by the fact that Moses left the glory of his father in order to become one with his brethren in bondage and to deliver them. Why else was he adopted into the family of Pharaoh, and placed in royal honors, but that, as a type of Christ, he might

choose to leave that glory, to suffer affliction with and for his people? The reproach of his lower position is, by an apostle, called "the reproach of Christ," which confirms the idea of his being a type of Christ: "Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." —Heb. xi. 24–26. How like Jesus, accepting man's estate, in bondage, and poverty, that he might redeem him! Though Lord of all, yet in his humiliation "He had not where to lay his head." Great condescension! Wondrous love!

"Oh, for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues,
The Saviour's praises speak."

The First Coming Rejected.

THAT both Moses and Christ are spoken of as coming twice to their people, all familiar with the Scriptures will admit. Christ's first coming was to his own, and they received him not.—John i. 11. This was clearly true also of Moses.—Exod. ii. The object of both was the same—to deliver Israel out of bondage—the bondage in Egypt being a type of the bondage in the natural state, or sin. Moses supposed his brethren would have understood that God, by his hand, would deliver them: but they understood not.—Acts vii. 25. The same ignorance was manifest as to the purpose of Christ's coming. The offer made by Moses was only to a few, and so it was with Christ. Why the Lord allowed the fate of a nation to rest for a time on the action of a few, may not be fully understood, but so it was. (It is doubtless so of all nations.)

Both Moses and Christ came in weakness, and there

was nothing in either that seemed desirable to those to whom they were offered. We are told that Christ appeared as a root out of dry ground, without form or comeliness, and was despised and rejected of men.—Isa. liii. The facts agree with the prophecy; and the same was true in the treatment of Moses. They asked him contemptuously: "Who made thee a ruler and a judge over us?"—Exod. ii. 41. And the same spirit of contempt was manifest in the general treatment of Christ by his brethren, as expressed in these Scriptures: "We will not have this man to rule over us;" "We have no king but Cæsar;" "Crucifiy him, crucify him."—Luke xix. 14, xxiii. 21 and John xix. 15.

In consequence of the rejection, Moses had to flee for his life (Exod. ii. 15); Christ actually died. The spirit of condemnation by the ruling powers was the same upon both. The people were left desolate, and allowed to suffer on in bondage, their deliverance being postponed until Moses, after his long absence, returned. The same was true at the rejection of Christ. He pronounced their doom: "Behold your house is left unto you desolate, for verily I say unto you, ye shall see me no more until ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. xxiii. 38, 39. Who will say this is not a word of hope even for the rejectors?

Getting His Wife.

It is a well-established fact that while Christ is in the "far country," that is, during the gospel age, is the period devoted to getting his wife. It is the interval between his first and second coming. It is the period of the desolation and suspension of Israel. He visits the Gentiles and takes out from among them a people for his name.—Acts xv. 14. This refers to the gospel church as the bride of Christ, for

the bride takes the name of her husband. The church is therefore "a people for his name."

Now as to the type, it is a fact that, during the interval between his leaving his people and his return to deliver them, Moses went into a far country, and took him a wife —a Gentile—an Ethiopian.—Exod. ii. 21 and Num. xii. 1. The dark color of Moses' wife may indicate the darkness of sin in which Christ's bride is found, and out of which she is elevated. But that she was not an Israelite is surely in harmony with the fact that Christ's wife, or church, is of the Gentiles.

Some are inclined to reject and even to ridicule the idea that Christ should have a Gentile wife, and claim that the church is made up wholly of Israelites scattered *among* the Gentiles. This may apply to some of the believers in Anglo-Israel. Others make a similar claim. Should not all who are inclined to condemn the idea of Christ having a Gentile wife, take warning from the case of Aaron and Miriam speaking against Moses because he took a Gentile wife? The Lord manifested his displeasure with them.—See Num. xii. 1–10. They afterward repented of their abuse, and were forgiven. We cannot but regard it as an important part of God's plan that the bride is chosen out of all nations. It is true that a Jew, on becoming a Christian, is accepted on equal footing with others (Rom. x. 12) and in Christ all national distinction ceases (Gal. iii. 28) but the circumstances have been much in favor of the Gentiles. We rejoice in the essential oneness of all in Christ. And it seems as if no Christian should count much on his national origin, even if he can prove to his own satisfaction that he is an Anglo-Israelite.

Thrice Forty Years.

In a former chapter it has been shown that the Jewish and Gospel dispensations are equal in duration. The "Two Dispensations" argument shows this. These are the two periods at the end of which Christ makes his first and second advents. And it has been shown that the deliverance of Israel is due *after* the "double" is complete.

Now it seems as if no fact could be more clearly represented in type than are these. At the first coming of Moses, he was forty years of age, and he came the second time at the end of his second forty.—See Acts vii. 23–30. It seems clear that the two forties represent the two dispensations.

We would not urge the exact equality from this type, [It is proved elsewhere.] because it seems that the forty years represents a dispensation, long or short. On this ground it seems that the forty years in the wilderness journey represents the Millennial age, which must pass before the world of mankind will enter upon their final inheritance as represented by Canaan.

Who, in view of the revealed plan of the ages, and the fitness of the facts in Moses' career, can say that we are *making* types, or that these applications are imaginary? It seems clear that the Lord arranged the picture for the purpose of foreshadowing the plan of the ages, and that these things should be regarded as evidence in favor of the truth of the Bible record of the life and experience of Moses and Israel.

Deliverance of Israel.

At the end of the second forty, when Moses returned, he was accepted by his people, the power of the oppressor —Egypt—was broken, and Israel brought forth by a strong

hand and an outstretched arm. The Lord met Moses at the burning bush, empowered him to go to Pharaoh, with Aaron his brother ("the saint"—Ps. cvi. 16—and therefore a type of the saints) to go with him as his "mouth." There were ten plagues brought upon Egypt,—the first three upon Israel and Egypt together, and the "seven last plagues" upon Egypt alone—which constituted a time of trouble by which Israel was delivered. The plagues began with the turning of the waters into blood, and ended with the death of the firstborn of Egypt—every heir to the throne.—See Exod. vii. 19 to xii. 30. When Israel came out, the Egyptians attempted to recover them, following them until they were swallowed in the Red Sea, and the Israelites passed over safely, and sang the song of deliverance on the other side.—See Exod. xv. 1–22.

Though this type treats of Christ in his relation to fleshly Israel, yet inasmuch as they were a type of the gospel church, who are in bondage to Babylon *religiously*, as the Jews are *politically*, the same type foreshadows the deliverance of both; and the restoration of Israel and the deliverance of the church out of Babylon—worldly church-systems—are both due in this incoming day of wrath and trouble on the oppressors. Israel both before and after restoration is a type of the gospel church. And we confess to a special interest at this point in the application of our subject to the deliverance of the church. During the greater part of the gospel dispensation, but especially since the Union of Church and State, Christians have mostly been in bondage to this mixed, or Babylonish power. (Babylon means mixture or confusion.) As Israel was in Egypt and was thereby oppressed, so the church—that is, Christian people—have been, and still are, in Babylon; and Israel never served Egypt half so slavishly, and yet willingly as

Christians have submitted themselves to the doctrines and practices of the "Mother of harlots and abominations of the earth."—Rev. xvii. 5.

The object of the second coming of Christ, so far as pertains to the church, is to deliver her out of this bondage to Babylon—not to take her to heaven, nor to make all its members immediately immortal, as perhaps most of us have at some time been inclined to think, but to bring the church militant—the church on earth—back to the simplicity of the New Testament faith and practice, and so set her up that in her purity, love and power she will show the world the kingdom of God, as it was shown in the life and teachings of our Lord when on earth. When her essential unity and the true Christian love and brotherhood are thus realized and manifested—and not till then—the world of nations will believe on Jesus, and be led to bow to him as their rightful King.—Rev. xvii. 21–23 and Zech. xiv. 9.

This ideal state of the church is the manifestation or descent of the New Jerusalem, which in the Apocalypse succeeds Babylon. We cannot resist the conviction that it will have two phases, heavenly and earthly, inner and outer, invisible and visible. It may be that the ascent of Aaron (the saint) to meet Moses in the "mount of God" is the type of the saints (not the whole church, who are still in bondage) entering the heavenly state, the glory of Christ, as a preparatory step to the deliverance of the church as a whole out of Babylon. We think this is so; but even such ascent may have a manifestation in the earth life, by some meeting Christ in the spirit and power of the truth, so that they may be able to teach others, and so lead them up out of the house of bondage. There has naturally been a great tendency to carry these grand promises of deliverance over to the heavenly state, whereas they are to be practical and manifested on earth.

We think this deliverance, and the consequent glory and power of the church on earth in the millennial age, are brought to view in Rev. xv. 1–4. The persons there brought to view are not immortal, or in other words, they have not obtained the victory over *death*. But they are described as having obtained the victory over the beast, (of Rev. xiii. 1–10) and over his image (Verses 14, 15) and over his mark, (characteristic) and over the number of his name. These are all the characteristics of Babylon—mother and daughters. Whoever is out of Babylon is out of bondage, and has therefore obtained the deliverance and victory here brought to view.

These victors are not represented as standing on the "sea of glass like unto *crystal*," which is "before the throne," (Rev. iv. 6) as they might be if they had passed to the heavenly life. (Though then they would not be in the position of the immortal saints, which is not "*before* the throne," but "*in* the throne," reigning with Christ). But they are said to be standing on "*as it were* a sea of glass *mingled with fire*"—still amidst the scenes of judgment, represented by fire. They are further described as "having the harps of God." We think this instrument of sweet music must represent the Bible teaching, when freed from the traditions and horrible dogmas of Babylon. And "they sing the song of Moses the servant of God, and the song of the Lamb. This song of deliverance is foreshown by the song of joy when the oppressor had gone down to rise no more.—See Exod. xv. 1–22. It is a song of hope, joy and triumph.

Whoever is able to see the harmony between Moses and Christ, and to appreciate the full and glorious gospel as taught by Moses, and so to find in their hearts the melody of God's universal love for mankind, has indeed obtained a

great victory, and may well be regarded as singing the song of Moses and the Lamb. And when the world can see that victory, and hear that harmonious song, then all nations shall come and worship before the Lord, for his judgments [righteous and loving acts] are made manifest.—Verse 4. This is the revealed result.

We have already noticed that there were ten plagues brought upon Egypt, in order to secure the deliverance of Israel. Three came upon them before Israel was separated, and the "seven last plagues" came upon Egypt alone. In Revelation we read of "seven last plagues," coming upon Babylon—the oppressor of the church.—See Rev. xvi. This fact seems to confirm the idea that the deliverance of the church was foreshadowed by the deliverance of Israel. The last seven, implies that there were more than seven, though the number is not stated in Revelation. We know, however, that in the type there were three before the seven. These three were, 1. The waters turning to blood; 2. The frogs; and 3. The lice.—See Exod. vii. 19 and viii. 5, 16.

The fourth plague, or the first of the last seven, was flies (verse 21) but it came after the separation of Israel.—See verses 22, 24. Is not the spirit of the first plague seen in the fact that in our day many in the nominal churches turn away with loathing from the former teachings which in the past they considered the waters of life, and seek truth anywhere rather than in the usual channels? Inasmuch as frogs represent unclean spirits (Rev. xvi. 13.) the second plague may represent the tendency to spiritism, or seeking to the dead (Isa. viii. 19, 20) resulting in consequence of the first plague. When men turn away from the old channels, and do not see God's plan, they are very apt to go into spiritism. The third plague, coming along on the line of natural consequence, may represent the operation of spiritual vampires.

Let these operations be manifest in the nominal church, as they have been for a time in the world, and it seems as if all true Christians would soon be separated.

This bondage to Babylon is one of the causes of the defilement of the Christian's garment. When the Lord receives a sinner and justifies him, he is counted clean, or as having on a white robe; and his business in life is to keep it clean—"unspotted from the world."—Heb. xii. 15 and Jas. i. 27. But the mass or "the great multitude," are "conformed to this world," (Rom. xii. 2), have their garments "spotted with the flesh," and are slaves to the worldly church-systems and practices. But the Lord will save his own out of that condition of things. He will bring them out by "a great tribulation,"—represented by the plagues,—and they will wash their defiled robes, and make them white.—Rev. vii. 9–17.

Israel separated were protected, but the Egyptians fell. It may be, after God's children have washed their robes, as above, that Ps. xci. will be fulfilled: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Verse 10. The exemption in Goshen seems a type of this condition.

The unity and variety in Israel, represent and illustrate the unity and variety of the church. When the Lord appeared, at the end of the two equal periods, it was not to save or deliver Aaron alone—"the *saint* of the Lord," (Psalm cvi. 16)—but to deliver Israel. "For I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their task masters; for I know their sorrows, and I am come down to deliver them." —Exod. ii. 7, 8. The exaltation of Aaron was only a means to the greater end. So when Christ comes, it is not merely to deliver a few—"the little flock" of saints—but to

deliver the whole church. To see this would enlarge the hearts of some; and still more so when it can be seen that the salvation of the church as a whole is a means to the salvation of the whole world.

This view does not set aside the special honor of the saints; it rather enhances it. Moses did not go alone to deliver Israel. Aaron "the saint" went with him.—Exod. iv. 14–17. By the two together the signs were wrought, the plagues were administered, Israel was delivered and the oppressor crushed. "This honor have all the saints."—Ps. cxlix. 9. The exaltation of the saints, then, is a means to the deliverance of the "great multitude," and in due time for the salvation of the whole world. Egypt represents the great power of the world, which is the *natural*, and the overthrow of Egypt may therefore be regarded as the destruction of the enmity, which results in, or is, the reconciliation of mankind.

The Burning Bush.

We do not yet see what it means. It seems however to have indicated the *presence* of the Lord, *invisible*, only as manifested in fire,—judgments. The presence preceded the deliverance: "I am come down to deliver them."—Exod. iii. 8. It was to Moses as a baptism of fire, to remove his timidity and make him as God for the deliverance of his people.

We would call special attention to the fact that when the Lord appeared in the bush, for the deliverance of Israel, he taught Moses concerning the resurrection. The Saviour so interprets his words: "I am the God of Abraham, the God of Isaac and the God of Jacob." "He is not a God of the dead [as the Sadducees regarded death, without any hope of resurrection] but of the living: for ALL live unto him."—Luke xx. 37, 38. This "all" makes it reach to all

the future generations. Then there is not and cannot be such a hopeless thing as that in which the Sadducees believed, and in which so many still believe,—death without hope of a resurrection.

But why did the Lord use that particular time to teach about the resurrection? Remember, it was at the end of the two equal periods—representing the two dispensations. It was therefore the point of time which corresponds with the end of the gospel age, or with the harvest of the age—for "The harvest is the end of the age."—Matt. xiii. 39. The establishment of the church, the body of Christ, or the New Jerusalem, as the light and saving power of the future ages, involves the resurrection, and exaltation to glory, of the overcomers of the past. (We do not say in the old, earthly, body; Paul says "Thou sowest not the body that shall be."—1. Cor. xv. 37). The resurrection of the whole race begins with the overcomers, at the coming or presence of Christ, as 1. Cor. xv. shows. Our conviction therefore is, that the resurrection begins at the same point in the antitype at which it was taught in the type. The firstfruits are the connecting link between Christ and all the rest. They are the leading spirits who are to reign with Christ. The throne of the heavenly city is set first.—Rev. iv. 2. It is the nucleus around which all are to be gathered. The kingdom which is a stone at first, is to grow until it becomes a great mountain, and fills the whole earth.—Dan. ii. 34, 35.

The mortal phase of the church at any time has represented the whole body on earth; so the first fruits exalted to the throne represent the whole body in heaven. When Babylon falls, at least "the holy apostles and prophets" are present as witnesses, and rejoice.—Rev. xviii. 20. The fall of Babylon (confusion) is the hope of Israel, the church and the world.

Conclusion.

THE execution of judgment, by Christ and the saints, is necessary for the deliverance of Israel from her political bondage to the nations, as well as for the deliverance of the Church from religious bondage. Because Israel is a type of the Church, some have thought that Christ's work here can have reference only to the Church. Such have been inclined to deny the restoration of Israel altogether. But there are prophecies that speak of both; and the one need not set aside the other. Restored Israel, being natural, will be a type of the spiritual still. The relation of Christ to Israel as their Deliverer (Rom. xi. 26), as well as being the "Saviour of the body,"—the Church, together with all the evidences that both Israel and the Church are to be exalted, each to its proper place, during the same period of time, confirm the idea of the Presence of Christ in the official capacity of King, because, as has been shown. the incipient stage of the work for the restoration of Israel has already begun. See Chapter on the "Organization of Israel."

At the first coming they rejected him, and he left them desolate. But now he comes to restore them, to establish his kingdom and reign. Unwilling as the proud Gentile powers may be to give up their hold on Jerusalem and the people, they must yield; and Israel will not go out empty-handed. Notwithstanding the oppression by their enemies, the Jews are the money kings of the world, and have a strong hold upon Palestine. Their wealth, and something of their manner of obtaining it, may be suggested by the manner of obtaining the jewels when they were leaving Egypt.—Exodus xii. 35, 36.

The exact manner of the fulfillment of the plagues may be better understood as they come along. But many are conscious of an approaching day of trouble. The times

in which we live are ominous. The Saviour said that "Men's hearts [will be] failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven [the present ruling powers of evil] shall be shaken."—Luke xxi. 26. We rejoice that the Lord reigns, and is overruling even in the storm, and that when it is past the two Jerusalems will co-operate in the great work of blessing all the nations. "The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of God."—Isa. lii. 10.

The subject under consideration is by *no* means exhausted. With the exception of the chapters on Moses himself, we have dealt only with the book of Genesis. We have often said that there is more Gospel in Genesis than in Matthew, and now it appears so more than ever. Those who have followed us through, doubtless see the truth before asserted, that God's plan of salvation is illustrated by the lives of Adam, Eve, Abel, Enoch, Noah, Abraham, Sarah, Isaac, Rebekah, Jacob, Joseph and Moses; that the spiritual and its victories are represented by these; that the natural, the earthly, the sensual, the enmity, is represented by the Serpent, Cain, the vanquished Babel-builders, the destroyed Antediluvians, Esau and the Egyptians; that the relation of these two lines illustrates the struggle between good and evil, the spiritual and the natural, the doom of the evil, the success of the good and the final complete victory of God and his cause. The rays of light and hope for all mankind shine out at all points, even where at first it appears most dark.

Who can see these things and yet resist the conviction that God is the spirit and inspiration of those writings, and that they are full of the gospel of Christ? The more we examine them, the more fully are we convinced that God is

Love, that his plan is not meager and limited, but is in wisdom adapted to express his love, and is one which includes the final and endless blessing of all mankind. As God is man's Origin, so he is man's Destiny, all in all.–1. Cor. xv. 28.

Watchman! tell us of the night,
What its signs of promise are.
Traveler! o'er yon mountain's height,
See that glory-beaming star!
Watchman! does its beauteous ray
Aught of hope or joy foretell?
Traveler! yes, it brings the day—
Promised day of Israel.

Watchman! tell us of the night,
Higher yet that star ascends.
Traveler! blessedness and light,
Peace and truth, its course portends!
Watchman! will its beams alone
Gild the spot that gave them birth?
Traveler! ages are its own,
See, it bursts o'er all the earth.

Watchman! tell us of the night,
For the morning seems to dawn.
Traveler! darkness takes its flight,
Doubt and terror are withdrawn.
Watchman! let thy wand'rings cease;
Hie thee to thy quiet home.
Traveler! lo, the Prince of peace,
Lo, the Son of God is come!—*Sel.*

MOSES AND CHRIST.

CHAPTER XIX.

ATONEMENT.

In what has been written in the preceding chapters of this book, we have dealt mainly with the biographies of men and women mentioned by Moses, regarding them as allegories illustrating the fullness of God's plan of salvation. The manner of salvation, and in what it consists, have also been incidentally considered. But the subject of atonement, now to be considered, has direct reference to this—the spirit or nature of salvation, and *how* mankind are to be saved. And Moses has written of Christ, and of God's plan of salvation through Him, in all he has said of the tabernacle, of the priesthood, and of the sacrifices for atonement, of the dispensation of the law. It has therefore seemed appropriate to consider the atonement as a vital part of the theme of this book, as it is confessedly a vital element of the Gospel of Christ.

The word "atonement" is used only once in all the New Testament.—See Rom. v. 11.—"By whom we have now received the atonement." It means reconciliation, (see margin) and shows this by dividing and reading it at-one-ment. It is God and man made one in and through Christ. In this light it is evident that atonement and salvation mean the same thing.

It is a sad mistake to think of God as in need of being reconciled to man. It is man that is out of order, and needs to be made at-one with God,—to be reconciled, saved. God, so far from needing to be reconciled, or to have his

wrath appeased, always loved man, and so sent his Son to win man back to Himself. It was not to purchase God's love, but to manifest it and demonstrate it, that Christ came. The creeds of men have been wrong upon this subject. But men are coming to see more clearly the vital truth that "God was *in* Christ, reconciling the *world* unto *himself*," instead of reconciling himself to the world.—See 2. Cor. v. 19.

No clearer view of God's purpose concerning mankind can be given than what God hath wrought in the Person of Christ. He took possession of humanity for the very purpose of destroying the enmity—shedding its blood—and so of bringing humanity up into divinity. This is the at-one-ment—making the two one. God was manifest in man, that man might be raised up into God. Inasmuch as Christ, in his humanity, represented the world—all mankind—the fact that God was in him to glorify his humanity, becomes the assurance that what was accomplished in his own person will in due time be wrought out in all mankind. This is the gospel. Atonement is the destruction of the enmity and the consequent reconciliation of mankind to God.

To see this matter aright, while it does not in any way belittle the work of Christ as the Saviour, sets aside the crude, old-church dogma of substitution, and the necessity of using many quite familiar and unscriptural phrases, such as: "Christ satisfying the demands of justice;" "appeasing God's wrath;" "suffering in our room and stead;" "paying the sinner's debt;" "purchasing the love of God;" "reconciling God to man; etc, etc." The atonement is secured by Christ in us and we in him, and not by Christ instead of us. He took our nature, and was thus made sin for us, that we might be made the righteousness of God *in him*.—2. Cor. v. 21. On account of his *oneness* with humanity, instead of

substitution, he died for our sins and rose for our justification.—Rom. iv. 25.

When the oneness of Christ with mankind as their Head is clearly seen, then it will be easy to see why He identifies himself with the world, counting his judgment their judgment, and his victory their victory, as in John xii. 31, 32: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from [or, *out of*] the earth, will draw all men unto me."

Shedding of Blood.

THE subject of the shedding of blood, in relation to the atonement, is one of vital importance, inasmuch as it is written that, "It is the blood that maketh atonement for the soul;" and, "Without shedding of blood is no remission."—Lev. xvii. 11 and Heb. ix. 22. It is therefore a theme that requires careful, earnest and reverent thought. When we approach to the consideration of that which relates to the very foundation of God's way of saving men from sin and death; which must be the *only* means of righteousness and eternal life; surely we might well take the shoes from our feet, as did Moses at the burning bush, because God was there, and the place where he stood was holy ground.

Yes, we should be reverent in our examination and expressions in reference to *all* elements of Divine truth; but we should discriminate between reverence and superstition. We would not be under the control of that spirit, which, under the name of awe and reverence, would shut us out from the study of what the Lord has done, or revealed. He himself, in reference to this great and important subject of cleansing from sin, says: "Come now, and let us reason together: though your sins be as scarlet, they shall

be as white as snow; though they be red like crimson, they shall be as wool."—Isa. i. 18. What, then, would be a more appropriate feature of this all-important subject, for the use of our reasoning faculties, than how, or by what means, sin is to be washed away? Merely to accept of the *fact*, as God has promised it, does not admit of the use of our reason, so much as if we ask for the philosophy of this subject. It is always well to rest in God's promise, even when we cannot see the way, or the reason for what he says and does; but as we advance from the childhood stage of our Christian experience, we find great comfort and strength in learning God's reason for what he does.

Some who would condemn us for inquiring into the philosophy of the atonement, or asking how the shedding of blood saves, are not altogether consistent, because they, or some of their forefathers for them, have earnestly endeavored to search out and put together in proper relation the various parts of God's word, so as to make a connected view of this subject. In our disposition to search and collect and arrange we are following their good example; and they should not condemn us if we are compelled, in the present light, to reject some of their conclusions. The great danger, and indeed, with most religionists, a fixed habit, is to assert that we are rejecting God's word, or have left the only ground of possible salvation, if we dare to deny the correctness of any of their conclusions. But while we honor their right to think for themselves, and respect their earnestness, and Christian sincerity, we fear not their anathemas, and cannot for a moment submit to their control.

Some of the advocates of that theory of the atonement, which passes current under the name of "Substitution," are peculiarly severe in their denunciations, because we

have been compelled, as a result of a careful examination of the Scriptures, to reject their view of the subject. They may disfellowship, but thank God, they cannot unchristianize. No man can separate us from the love of Christ, nor destroy the blessed relationship of which our faith in the Redeemer assures us. And it is a matter of rejoicing that our view of the subject does not tempt us to consider those as cut off from Christ, who hold to the theory of substitution. We have learned to believe that there are thousands of people living in the enjoyment of some of the important benefits of "The Cleansing Blood," who do not know the philosophy of the matter,—just as there are many, both young and old, who can digest food, as a blood-making process, who know nothing of the laws that govern digestion.

But it would do the people a world of good to understand the laws of their own being, and the conditions of well-being—both naturally and spiritually. Ignorance is the cause of a great deal of loose talk. This is most surely true when people talk about the "Blood of Christ," and of "Substitution." Some *say* Substitution; when they do not *mean* that at all;—they have never apparently weighed the word. They talk about Christ dying "in our room and stead," when they know that all have to die, each for himself. They talk about Christ "appeasing his Father's wrath," when they know and teach that God's *love* sent Christ to make the sacrifice, which they assume appeased the wrath. What a terrible contradiction! Why, if God's wrath had needed appeasing, he never could have sent Christ to do that work. Oh, that men would fully learn, and *remember*, that Christ's work is rather to express and therefore to satisfy the Father's *love*.

Then think of the careless talk so common among Christians, both teachers and hearers, about the efficacy of

the blood,—meaning, as they often tell us, the literal, animal blood of the man Christ Jesus, which oozed from his veins in the garden, dripped from the wounds by the nails in his hands and feet, and poured from his side when the Roman spear pierced him to the heart. We hear people talk about being dipped, or baptized, in the blood; having been sprinkled by the blood; washed and cleansed by the blood, etc., just as if it were a commodity as common, and as available as water, and as if it had been actually applied to their own garments, to cleanse them.

But, says one, do not the Scriptures use the same or similar expressions?—and are we not therefore right because we use Scriptural language? Yes, the Scriptures do use similar expressions, and we do not object to their use, if they are used in a Scriptural sense. The point we wish to make is that the Scriptures refer the cleansing power to something else than the *literal* or *natural* blood. People may, and often do, use Scriptural language, without seeming to have the Scriptural *idea*, and hence the thoughtless talk of which we have spoken.

What people need to know, in order to obtain light and help on this subject, is that the Bible method is to use natural or earthly things to represent deeper or spiritual things. And if people will look at the matter earnestly, and think carefully they will see that there is a striking analogy between the natural thing used, and the thing represented,—that is, between the *letter* and the *spirit* of the word. If the people use the term blood in the deeper sense, that is, in the *spirit* of it, it is all right; but otherwise, they ought to know that the application of literal blood would not cleanse from sin.

Very few Christians indeed, if any, overlook entirely the Scriptural method of which we have spoken. They

see the deeper meaning in many things. When Jesus talks of the bread of life, and the water of life; of eyesalve, of light, and of a wedding garment; they never think of taking the words, water, bread, eye-salve, light and garment in the natural sense. So when Jesus is spoken of as the *Lamb* of God, they see at once that he is not a Lamb literally, but that certain qualities are represented by the use of the word lamb—a natural thing. Now what we plead for is that the same principle should be kept in mind, or applied, when "the *blood* of the Lamb" is spoken of. Then the passage will appear in a clearer light, where it says of certain ones that they "Washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 14. Who would claim that the blood must be literal, when the washing, and the robes, and the Lamb himself are not literal? Surely the ideas of the mass of religious people on this subject need a revolution; and none the less so even if *we* have not gained the true Scriptural thought.

Here is what seems to be a self-evident proposition: In relation to the washing away, or the remission of sin, or the purifying of the heart, the term *blood* never means *literal* blood, except in the case of *types*, where the cleansing itself is typical, and not real.

We cannot see how this proposition can safely be denied. And we are quite sure that the shedding of the blood of beasts, or the literal or animal blood of man can never wash the soul from sin and bring it into a state of reconciliation with God.

The passage in Heb. ix. 22 we think is often misapplied, and therefore abused: "Without shedding of blood is no remission." Anyone who will read the passage and its connection may see that the writer was not in that statement speaking of the blood of Christ, but of the blood of the

beasts killed in sacrifice under the typical law. And all Christians know that purging or remission there was not real. The verse reads: "And almost all things are by the *law* purged with blood; and without shedding of blood is no remission." Then he leaves the law, and turns to the gospel, or rather makes a contrast between them: "It was therefore necessary that the *patterns* of things in the heavens [that is, spiritual things] should be purified [typically] with these; but the heavenly things themselves with *better sacrifices* than these."

Now the important question is, What is meant by the "better sacrifices?" We agree with all other Christians that these better sacrifices at least include the sacrifice of Christ himself—as the following verses show. But we are quite as well satisfied that they are not *limited* to the personal sacrifice of Christ himself, but include *all* the sacrifices, by all his followers, made *in his name*, and by virtue of his Spirit operating in men. This larger view of the subject of sacrifice is indicated by the plurality—"better *sacrifices*." And when the statement is applied in the spiritual sense, it will be seen to be a principle of universal application, that "Without shedding of blood is no remission of sin." In the spiritual sense, *each one's blood must be shed*, in order to the blotting out, or washing away of sin.

Some, not clearly understanding the position, are afraid of this idea, and think it dishonors Christ by making each man his own Saviour. But not so. No man can save himself, for no man, in the spiritual sense, can shed his own blood, or kill himself. There must be a *priest* as well as a sacrifice,—as was illustrated in the law. The priest killed the beast, by shedding its blood. It is true that in the spiritual application of this subject man becomes a coworker with Christ, but only to the extent that the work of

sacrifice has been done in them, by the Lord himself; and as before intimated, all these sacrifices are made in the Name, and by the Spirit of Christ, so that the whole work of saving men is truly by the sacrifice of Christ. And inasmuch as Christ, in his humanity, stood as the Representative of *all mankind*, his personal sacrifice being fully accomplished, by the Divine Spirit within him, it became the prophecy, and the security, of a *sacrificed*, and therefore *saved*, mankind. Oh, that men could see this truth! Then they could see that life comes by means of death; and also that inasmuch as Christ died for all, then all died, (2. Cor. v. 14, R. V.) and therefore in due time all will live unto God. It is gospel at the root, gospel at the top and gospel all the way through.

The Body of Sin.

In pursuing the subject of blood-shedding, or the destruction of life, as a means of life or salvation, we would call the reader's attention to Rom. vi. 6: "Knowing this, that our old man is crucified with Christ, *that the body of sin* might be destroyed, that henceforth we should not serve sin." Notice, this is a joint-crucifixion; we are crucified *with* Christ, and not Christ crucified *instead* of us. No amount of ingenious reasoning can make this teach Substitution. It is union *in* Christ that brings God and man together in harmony. This is the at-one-ment. But, practically, what must be destroyed in man in order to such atonement or reconciliation? Answer: "The body of sin." The verse above quoted shows that this is the object of the crucifixion. "The *old man* is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." This is the whole subject in a nutshell, so far as related to sin, the means of its remission and destruction, and the consequent righteousness and har-

mony or oneness with the Lord. Growth will result.

People are too apt to think of the physical body, with its flesh and bones and blood. These are external and are used according to the great Scriptural law of shadows. When the Apostle talks of the crucifixion of the flesh, and the destruction of the flesh, he is not referring to the physical body at all. Men are not to commit suicide, nor to mutilate the body, by cutting off hands and feet, or plucking out eyes. Failing to see the true meaning of the Apostle and of Christ was and is the foundation of the old error of physical penance, instead of true repentance. It is the "carnal mind" which the Apostle calls the flesh. He declares it to be enmity itself, and that it *cannot* be subject to the law of God, and adds: "So then they that are in the *flesh* cannot please God."—See Rom. viii. 6–8. The thoughtful reader will see that he uses the terms "flesh" and "carnal mind" interchangeably. As it cannot be subject to the law of God, it must be destroyed.

It is called a body, and it has various members. This the Apostle makes very plain in his letter to the Colossians, iii. 5 and onward: "Mortify [or kill] therefore your *members*, which are upon the earth—[on the lower plane]; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. For which things' sake the wrath of God cometh on the children of disobedience." These, with "anger, wrath, malice, blasphemy, etc," are the elements or members of the "old man;" and the "new man" has his members too: "bowels of mercies, kindness, humbleness of mind, meekness, and longsuffering," and the Apostle declares is "Renewed in knowledge after the image of him that created him."

This carnal state, or "To be carnally minded," the Apostle declares, "is death."—Rom. viii. 6. Then to kill

the body of sin is to kill death. It is indeed the death of death, the destruction of death. This is the second death. The two deaths are not of the same kind at all, as some good brethren maintain. They are opposites, just as the two Adams are opposite in their career. The first death is the death *into* sin, or the development of the body of sin, which came by the first Adam; and the second death is the death of the *body of sin*, which is the work of the Second Adam. Yes *sin* is the victim; and its destruction results in life and salvation to man.

Atonement in the type (see Lev. xvi.) was by blood and fire,—the shedding of the blood, to kill the beast, and the fire to consume its body. There is more truth than many suppose in the common motto of the Salvation Army —"Blood and Fire;" yea more than the Army itself dare to think. It is God's way, his only way, of saving mankind from sin. He kills the body of sin, by shedding its blood, and then he consumes the dead remains, by the fires of his judgment.

As the life of the physical body is in the blood, and as the shedding of the blood kills the body; analogy requires that the way to kill the body of sin is to shed its blood. The blood is the life; "It is the blood that maketh atonement for the soul;"—the destruction of the spirit of sin, reconciles the soul to God, and the new life, the Spirit of Christ, flows in and gives a new and immortal energy to every power of the man proper.

It is on account of this carnal life-principle that men are called "The children of the wicked one,"—"the wicked." The wicked, all the wicked, must be destroyed. But the destruction of the body of sin, or the man of sin, by which men are the children of the devil, restores all to the image of him who created us, as shown in Colossians iii.

Men originally and essentially are the sons of God, and by the great sacrifice of, and by means of Christ, the sin principle is destroyed and the race of man is brought into endless and glorious harmony with God.

How grandly true it is that the shedding of blood is essential to the remission of sin, and that death is essential to life. With this view of the case, without encumbering the mind with the idea of God needing to be reconciled to man, we can appreciate the words of Isa. lv. 7: "Let the sinner forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Men cannot be saved *in* sin, but *from* sin; not merely from external acts, but the sin nature must be destroyed. Its blood must be shed and its body burned; and Christ, as a Priest, alone can do this work.

The Great Sacrifice.

In following up the subject of the shedding of blood, the subject of Sacrifice naturally suggests itself for consideration. The sacrifices for sin, or sin-offerings, both in the type and antitype, are intimately connected with the shedding of blood, for the remission of sin. We think it has been clearly shown that God will not remit or pardon sin while it is a living, active principle in the life. Sin must be killed, before, or in order to, its blotting out. This was illustrated in that type of the law where the priest shed the blood of the beasts, first the bullock and then the goat, and then caused their dead bodies to be destroyed by fire.—See Lev. xvi. That which was killed, was never restored; and this complete destruction of the beast was the means of the atonement.

We ask, What did the beast represent? or of what was it a type? The general answer is that the beast was

a type of the Lord Jesus Christ. This answer is true, and yet not true. It is true as the Scriptures teach it, but we are quite as sure that as commonly thought of, it is not true.

Here is one of the things in which we would move carefully and reverently, lest we be misunderstood, and so cause needless offense to some soul trusting in Christ for salvation. To all such we say, Trust him fully. You cannot trust him too much. He alone can save you; and he will make you more than conqueror. But there are many who have been led to see the weakness, the absurdity and injustice of the common view of this great subject of sacrifice for atonement, in which the innocent is represented as suffering instead of the guilty, and God's wrath as being quenched with literal blood; and for their sake we venture to assert our conception of the subject, in hope of saving some from drifting from the old extreme away to the other, which rejects the whole doctrine of atonement in and through Christ.

True, and yet not true! Yes, indeed; the Scriptural teaching is true, but the popular conception is not true. In order to ascertain how, or in what sense, the beast represented Christ, we must know the relation that Christ sustained to the subject of atonement. What is the sacrifice needed? What must be destroyed in order to atonement? We answer: Sin. It is sin that stands between man and God. Not merely sin as an act, but sin as a principle in our nature! It is the enmity. It is the body of sin whose blood must be shed, and so be destroyed. This alone can bring peace and harmony between God and man. To accomplish this Christ came. How can it be accomplished? How can he fulfill the type of the beast, which was utterly destroyed, and so make atonement? What, we ask again, does the beast represent? Who can fail to see that it rep-

resents that which must be destroyed—that is, the body of sin?

When Paul says, "Knowing this, that our old man is crucified with Christ, that the *body of sin* might be destroyed," (Rom. vi. 6) what force could there be in such a crucifixion *with* Christ, unless *his* crucifixion had reference to the same end—the death of sin? Or what meaning could there be in the next verse which says, "For he that is dead is freed from sin?" Was Christ freed from sin by death? In some sense he must have been, or the words would be without meaning. And this idea is not gained by mere inference. The tenth verse asserts it, "For in that he died, he died unto sin once, but in he liveth, he liveth unto God." Some have endeavored to modify, we might say weaken, this statement by translating it, "In that he died, he died *by* sin, etc." But the whole passage shows that the old translation is correct; as, for instance, the question, "How can we that are dead to sin live any longer therein?" This shows that the point is leaving the sin state. This is confirmed by the eleventh and following verses, the exhortation of which is based on the statement of the tenth verse, that Christ died to sin: "Likewise reckon ye also yourselves dead indeed unto sin, but alive unto God, through (or in) Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

But it will be asked, Does not this make out that Christ was a sinner?—for how could he die to sin if he were not a sinner? No, we do not think for a moment that Christ was a sinner, and if he had been, he could not have been the Saviour of sinners. The Scriptures assert that he was "holy, harmless, and undefiled." The writer to the Hebrews says He "Was in all points tempted like

as we are, *yet without sin.*"—Heb. iv. 15. But if the above position, based on Rom. vi., teaches that Christ was a sinner, it is the Apostle that so taught. We have simply quoted his words. To some it may seem that the Apostle contradicted himself, but we do not so regard it.

Then how could he die to sin, and not have been a sinner? We regard the passage, in Heb. iv. 15, as having a bearing on the true answer. He was *tempted*, but did not sin; that is, he did not *yield* to temptation; he *overcame*. He afterward said himself, "To him that overcometh will I grant to sit with me in my throne, *even as I also overcame*, etc."—Rev. iii. 21. Then there was an element in his nature, on which temptation could be based, the promptings of which, if yielded to, would have made him a sinner. We know many think it no great difficulty that he obeyed the will of his Father, and did not yield to temptation. And they think and talk of the *physical* sufferings of Christ, as if *they* were the essential means of man's salvation. Well, does not Peter say that "Christ hath suffered for us in the flesh?"—1. Pet. iv. 1. Yes, he does; but read the verse carefully and see that he uses the term "flesh," and therefore the term "suffering," in the deeper sense. The "flesh" in the Apostolic teachings means the carnal nature. To suffer physical pain does not cause men to cease from sin; and to die a physical death does not free or justify men from sin. But with the deeper meaning of the words, "flesh" and "death," there is great import in the words, "He that hath suffered in the flesh, hath ceased from sin;" and in the statement, "He that is dead [to sin—to the carnal nature] is freed [or justified] from sin."—Rom. vi. 7. The use the Apostle makes of the words "sin" and "carnal," in the above passage and in Rom. viii. 6, 7, leads us to think that he regarded them as synonymous. Not that the

word sin *always* refers to the carnal nature; it often refers, (as when he tells us that Christ did not sin,) to actual transgression; but the term sin is *also* used in the sense of a principle in the nature that must be overcome, mortified, crucified, put to death, in order to the atonement, and the consequent perfection of the spiritual nature.

That Christ had our nature in the sense mentioned, and that it was here his great conflict and suffering lay, are evident from Heb. iii. 18, "For in that he himself hath *suffered being tempted*, he is able to succor them that are tempted." And we are satisfied that the true light as to the atonement, and remission of sin, by the sacrifice of Christ, will never be seen until the cross, the sufferings, the crucifixion and the death of Christ are seen and understood in the light of the deeper sense of "flesh," as used in the Apostles' writings.

In 2. Cor. v. 21, the Apostle gives us the very truth of which we have been writing: "For he [God] hath made him [Christ], who knew no sin, to be sin for us; that we might be made the righteousness of God *in him*." Many have sought to modify and weaken this statement by making it, "To be a sin-*offering* for us." True, he was a sin-offering, but there is no such word there in either Greek or English. He was made *sin*, [*hamartia*]. But the fact is, he could have been a sin-offering, only by being made sin. The sacrifice and death of *sin*, in the sense of the carnal or lower nature, which Paul calls "the enmity," is the very thing that is required to make atonement, or reconciliation with God.

The last three verses of 2. Cor. v. give us the substance of our whole thought of the plan of salvation—the Great Sacrifice and its consequences. God was in Christ; Man [the world of mankind] was in Christ. Christ stood for the

whole race,—(not *instead* of them, but, far better, they *in him*)—he having taken upon himself their nature,—made sin for them. The object was the reconciliation of the world, and the means of it the destruction of sin. Do not forget that *Sin* is the victim—the body of sin. Hence he bore our sin in his own body to the tree—to the cross, to the death. He taketh away the sin of the world. The outward, or physical death, is but the shadow of the reality, but yet it cannot be doubted that in *his* case [not so with all others] his inward victory was complete at the time he died on the cross. So when he died to sin, in him all died, and when he rose, the world's sin, *in him*, was destroyed. In this light we see a fullness of meaning in the words that "He died for our sins, and rose for our *justification*." The world *in him* were reconciled to God. And the great fact, wrought in Christ *for* us, is and always will be the great motive to a *personal* reconciliation, until what was done in him *for* all the world will be by him as our Great High Priest carried out *in* all the world. God was in Christ, reconciling the world, by destroying the world's sin which he had assumed; therefore, Be ye reconciled to God.

In the type of Leviticus xvi, there were a leading sacrifice, and a following sacrifice. The first was the bullock, and the second was the goat. Is it not strange that teachers will tell us that they *both* represented the Lord Jesus. There was time and order between the two sacrifices. But the priest did with the blood of the goat what he had done before with the blood of the bullock. If the first represented the destruction of the lower nature in Christ, (by which sufferings he was made perfect,—Heb. ii. 10 and v. 8, 9) then, in the light of the New Testament the latter sacrifice represented the same kind of work in the *followers* of Christ. They fill up what is behind in his afflictions. They

suffer with him. They are crucified with Christ. What was done in him for others, *must* be done *by him* as a Priest in all his followers. Had the teachers of Christendom seen the true character of the victim (the beast representing the lower nature) they would never have thought of making *all* the beasts refer to Christ.

If it will be remembered that the beast is a type of the lower nature, and that it is the destruction of the *beast*, not the destruction of the *priest*, that makes atonement, some of our brethren may get out of the confusion of saying that the Great Sacrifice consisted in Christ leaving his pre-existent glory with the Father—that that was his *death*. The plausible ground of that inference is that this lower state into which Christ came, is called death. But admitting that Christ *died*, by his coming in the flesh, or "being made sin for us," though the Scriptures nowhere call that his death—it should be remembered that that is only accepting a share in the first death, death into the sin state, or away from God; but the saving death or sacrifice, is the death of sin, the death out of sin, the death of death. It is *this* death that reconciles men to God. Will not our brethren see?

The Great Sacrifice, let it be understood, includes in its final completeness, the absolute destruction of sin and enmity, and everything that is necessarily connected with them. And whoever can see the true nature of the *Victim*, which God is determined to destroy, will have no difficulty in seeing God's universal love for mankind; his hatred of sin, because he loves mankind; and that God in Christ will not be satisfied until all are reconciled.

The grandest wonder of God's plan is that when he is killing the enmity, he is giving his Spirit, and so making men alive in Christ.

Atonement in Type.

Let us see a little further how Moses wrote of Christ, by reference to the law of atonement. We find the account of the atonement day—the tenth day of the seventh month—and its work, in Leviticus xvi. We are to remember that in the law every "jot and tittle," has a meaning and must be fulfilled.—Matt. v. 18. And yet the weakness of earthly things to represent the spiritual perfectly is expressed by the Apostle when he says: "The law having a *shadow* of good things to come, and not the *very image* of the things."—Heb. x. 1. The shadow of anything is never as distinct as the substance.

The points we would specially consider in Leviticus xvi, refer to the priest and the beasts of sacrifice. We understand, in common with many others, that the high priest was a type of Christ as to his divine nature. The beasts we understand as representing humanity in its various phases. There are three beasts here brought to view in the atonement work—a bullock and two goats. It required the two—priest and bullock—to represent Christ in his two natures—divine and human—as priest and sacrifice. Some seem to think that all the beasts typify the Lord Jesus, but the order of the sacrifices, and reading these things in the light of New Testament fulfillments, have led us to regard the bullock alone as representing the sacrifice of Christ Jesus; and to hold that the goat that was slain represented the true church in following Christ.

Briefly stated, we understand that the death of the bullock represented the sacrifice of Jesus, beginning at his baptism and culminating at his death. The shed blood is an evidence of death—or of the completeness of the sacrifice, both in type and antitype. The sufferings and reproach of Jesus, in all his life outside of the popular "camp" of Is-

rael, and including his crucifixion "without the gate," were represented by the burning of the body of the beast "without the camp."—Heb. xiii. 11, 12. Inasmuch as when the lower nature was destroyed, as represented by the shed blood, the Lord gave the higher life and a spiritual body, it follows that the ascension of Christ into the holiest and presenting himself before the Father, was the best evidence that the sacrifice was complete. For this reason we understand that presenting the shed blood before the Lord in the holiest, was a type of the ascension of Christ to the Father in his spiritual body.

As Christ is the Head and Representative of his people, and as therefore what was done in him personally is to be carried out in them, *another sacrifice* was provided. There were two goats—called the "Lord's goat," and the "Scapegoat." And we would repeat it as a fact worthy of special attention, though it is commonly overlooked, that the Lord's goat *followed* the bullock in sacrifice, in the disposition of the body "without the camp," and in the sprinkling of the blood within the vail. And the best evidence that the sacrifice of the Lord's goat, represents the sacrifice of the Lord's people, is that the relation between the bullock and goat, as leader and follower, is exactly the relation between Christ and his followers. The Christian ideal is to follow Christ in the way of sacrifice up to a share in his glory. It is not an ungrounded inference, but is variously stated in the Word. "Ye shall indeed drink of my cup," says Christ, "and be baptized with my baptism." This does not mean merely the symbolic cup and baptism; for it was long after he and they had been baptized in water, that he said, "I have a baptism to be baptized with, and how I am straitened until it be accomplished."—Matt. xx. 23. It was the baptism of suffering and death to which

he referred. And the Apostle speaks of the followers as being "baptized into Christ's death; as having "fellowship with his sufferings;" and being "made conformable unto his death."—Rom. vi. 3 and Phil. iii. 10. They are to "fill up what is behind in his afflictions;" and even to "go forth unto him without the camp, bearing his reproach."—Col. i. 24 and Heb. xiii. 12, 13.

These things practically refer to taking up the cross daily, and following Christ in self-denial, resistance of temptation, crucifying the flesh, and in bearing the necessary reproach of such a life. It is the reproach of Christ. The Christian covenants to do all this, and the covenant is properly symbolized in baptism. And in carrying out this pledge in actual life, there is all needed encouragement in the many promises akin to this: "If we suffer [with him], we shall also reign with him."—2. Tim. ii. 12. And in view of all these facts, who can doubt that, as the bullock was a type of Christ in his sacrifice, the "Lord's goat" was a type of the Lord's church in its sacrifice?

As soon as Jesus was exalted to the glory of his Father, as represented by the sprinkling of the shed blood in the form of a cross in the holiest (representing the sacrifice complete and accepted,) the Holy Spirit came upon the Church at Pentecost in *the name of Jesus*. Of the presence of this Spirit with the Church, Jesus says, "Lo, I am with you always;" and Paul speaks of it as "Christ in you." The purpose of this presence of the Spirit, is to enable the Church to follow her Head in the sacrifice mentioned. Then this work of the Spirit, or "Christ in us" (Rom. viii. 9, 10) must be the antitype of the priest killing the goat; and the sacrifice in process covers the whole gospel age, at least, until the exaltation of the saints to glory, in fulfillment of carrying in the blood, as in the case of Christ.

The first or leading sacrifice is said to be *for* "Aaron and his house"—in antitype, Christ and the church; and the second or following sacrifice "for the people"—representing the world of mankind. After the sprinkling of the blood of the bullock, the next verse says: "Then shall he [the priest] kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and, [mark this well] do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat and before the mercy-seat."

As after the ascension of Christ, the Spirit was poured upon a few, the church, "the servants and hand-maidens;" so after the ascension of the saints, as the first-fruits unto God and to the Lamb, the same Spirit will be poured upon "all flesh." This is the Divine method of reaching the whole world by the saving power of his Spirit.

Most Christians take no account of the number of beasts used in sacrifice, nor of the order of the work. With them the sin-offering means Christ dying on the Roman cross, and nothing more. Very few indeed seem to have any idea that there were two distinct sacrifices for sin-offerings in the typical day of atonement. And so there must be two in the antitype, as not a jot or tittle of the law can pass away without fulfillment. Many Christians know that there were two goats used—one killed and one that escaped alive—but the bullock is commonly left out of the count.

It should be remembered that the slain goat was not *the* sin-offering, though it was *a* sin-offering. It was not even the *leading* sacrifice: it followed an example. The bullock was the great leading sacrifice. After the priest had killed it, the law required that "He shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall

he sprinkle of the blood with his finger seven times."—Lev. xvi. 14. And then, as we have seen, he must do the same with the goat.

This order of events is enough to prove that the goat slain did not typify the great leading sacrifice made by the Lord Jesus. The bullock slain represented that. But it also proves that the popular idea of Jesus being the *only* sin-offering is a fallacy, because the following sacrifice of the goat was also a sin-offering.—Verse 15.

The order of events in relation to the two sacrifices should also disprove an idea urged by some, that *both* goats represented the Lord Jesus—the first representing his death, and the other his escape out of death. This has been made to take hold of a certain class without much thought. We will consider it later. But if any will still cling to the idea that the slain goat was a type of the dead Christ, they should feel bound to tell us who or what was represented by the bullock whose previous sacrifice we have seen was the rule or example of the sacrifice of the goat.

There is evident light on these two sacrifices in the fact that the bullock was offered for "Aaron and his house," and the goat "for the people." The two included the whole nation of Israel, and there is no doubt that in relation to needed atonement that nation was used to represent the whole world—the race of natural men. In the higher relationship they represented the church—saved men.

We know that the work of Christ is to reconcile the world to God. As a means to that great end the church is called out first. And through them, and as a result of their exaltation, the world is reached afterward. And as it is clearly revealed in the New Testament that the church is to *follow* Christ, to fill up the measure of his sufferings, and to be conformed unto his death, it seems evident, as we

have shown, that the sacrifice of the bullock represented the great leading sacrifice made by the Lord Jesus, and that the sacrifice of the goat represented the following sacrifice of the true church—both together constituting "The Great Sacrifice" for the salvation of the world.

It may be objected that as the first sacrifice was for "Aaron and his house," therefore it includes in its antitype the sacrifice of both Christ and the church, and that the slain goat would therefore represent the sacrifice of the world. This of course would not weaken our claim that the world will be reconciled to God. But it does not seem necessary to so apply it in order to reach the world. For, whether in this or in any coming age, whenever a man is led to crucify the flesh, he is of the church, and not of the world; and the work of killing sin must go on until all are gathered into Christ.—Eph. i. 10. The sacrifice of the goat must include as a type the killing of sin in *all* the followers of Christ.

One thought that comes forcibly in connection with this subject is that while the sacrifice made by any person involves his own exaltation, still it is not especially *for* himself, but for others. The great law of Christianity is self-denial for the good of others. The Divine method or process of sacrifice is in this order: Christ for the church, and the church for the world. We must not think of *our* salvation as the *end*, but as the *means* for the salvation of others. It is not selfishness, but benevolence, that manifests the nature and character of God.

The Scapegoat.

THE Scapegoat is the goat that escaped—that was not used as a sin-offering, though its sending away was necessary to complete the work of Atonement. But who, or what, does the Scapegoat represent?

Several answers have been suggested by others, the most plausible of which, perhaps, is the one noticed in the preceding section, namely: that the slain goat represented Christ in his death, and that the Scapegoat represented the risen Christ. But this we cannot accept, partly for reasons already given, and partly for what follows. 1. The risen Christ went into heaven, as represented by the priest carrying the shed blood into the holiest; but the scapegoat was sent away into the wilderness. In this is a radical difference. 2. The scapegoat carried the sin away on his head; but the risen Christ did not carry sin into heaven. He took our sin by taking our nature, but it was *destroyed* in the sacrifice. He rose free from the load—"for our justification." 3. The other goat was for the Lord, but the scapegoat was not for the Lord, but was sent away. But surely the risen Christ was for the Lord as truly, at least, as was the dead Christ. Paul says, "It is Christ that died; *yea, rather*, that is risen again." In view of these three facts of contrast, it is evident that the scapegoat was not a type of Christ in any sense.

As the scapegoat was not the *Lord's* goat, the implication is that it was for an *opposite* power. He was *Azazel.* At least one modern sect of Christians hold that the scapegoat represented, or was a type of, the devil;—though the idea is not altogether modern. We will quote Webster's Dictionary as follows:—

"There has been much discussion among biblical interpreters as to the meaning of the word *Azazel.* Some regard it as a designation of the goat itself; some as the name of the place to which he was sent; and others as the name of a personal being to whom he was sent. Tholuck and other critics render the word 'for complete sending away.' Ewald considers Azazel to have been a demon belonging to the

pre-Mosaic religion. Another opinion identifies him with Satan, or the devil. Milton makes him Satan's standard-bearer."

We think there are shades of truth in several of these views, though none of them seem altogether satisfactory. "For a complete sending away," is a good idea if we know just what God wants to send away or destroy hopelessly. We do not fully endorse the view that applies it to the devil but believe it is *for* the devil. Milton's idea of its being the devil's standard-bearer more nearly co-incides with our own, though we would apply it, not as he does, to an imaginary being in spirit life, but to a real active *system*, or powerful hierarchy, bearing the standards of the devil in this world.

Our view came on this line: There are two goats; the one is "for the Lord," and the other is not. The Lord's goat does not represent himself, but his church—the true church—the Lord's system, and standard-bearer in this world. This is the people who follow the Lord in sacrifice. It is the Lord manifest in a Divine spiritual system. But has not Satan a system in the world too—a system in which he may be said to be incarnated?—a church-system we mean. The two goats both advanced as far as the court—the place of sacrifice. The one was sacrificed, and its blood (life) went on toward God in a full consecration. The other was not sacrificed, and was finally sent away entirely from God's house, and the curse of sin resting on its head. So with the two church systems—both *professing* to be the Lord's, but one only following him in toward God, the other being a fraud, a sham, a counterfeit.

We soon became satisfied that the scapegoat was a type of the Babylon church-system of the book of Revelation. It is side by side with the true church in the history of the

gospel age. Would it be strange if a system which has acted such a prominent part in the program should be found in the picture? Would it not rather be strange if it were not? That *system* (We do not mean God's people who are in Babylon, but that corrupt system itself) is as surely the devil's standard-bearer, as the true church is the Lord's standard-bearer. And at the time the true church is exalted to glory—the blood carried in—Babylon falls. She goes down like a mill-stone, to rise no more. There is no good in that *system*. It is not of God. It cannot be regenerated, which is represented by the *escape* from blood-shedding for remission. A terrible escape! It is the master-piece of the devil's workmanship. All his works must be destroyed. No redemption for them! All creations of God, though for a time perverted by sin, will be saved. Their blood must be shed. This secures remission of sin and regeneration. But the devil's work is only temporal and must perish. The load of sin upon Babylon, under which she sinks to rise no more, is in harmony with the sins laid on the head of the scapegoat. "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth."—Rev. xviii. 24.

This view was first put in print in Revised DAY DAWN, page 253. It was merely suggested, but we have as yet seen no reason for discarding it. It has been called "Weak," by some who think we have some "Strong" positions. Well it would be a wonder if any mortal man had all the strong positions and no weak ones; or, in other words, if he made no mistakes. It takes some strength, however, to be willing to be counted weak in defense of one's honest convictions. May the Lord give some one strength and wisdom enough to set us right, if we are mistaken.

One objection urged by some to Babylon being the an-

titypical scapegoat is that it was to make *atonement*. This objection would have force if we believed in the old idea of Substitution. But in such a case neither could we believe that the Lord's goat was a type of the true church. But all old ideas of atonement must be revised in the clearer light of God's loving plan. In the sense of full responsibility and the credit of it, it is the High Priest that makes atonement. That means to bring mankind into oneness with God. This whole work is committed to Christ, whatever agencies or instruments he may use to bring it about. *All obstacles must be removed.* The carnal nature must be destroyed by the shedding of its blood, and the latent elements of Divine sonship must be developed by the sanctifying and regenerating Spirit—the cleansing blood of Christ. And the great system of corruption, which has stood in the way of men coming to God, must perish. The removal of Babylon is as necessary to the complete reconciliation of the world to God as anything else. So the reign of Christ to put down all enemies is also in the line of making atonement. When *all* the devil's works are destroyed, then the whole world will be at one with God, and God shall be all in all.

Word of Encouragement.

OUR view of Atonement is not only theoretical or doctrinal, but eminently practical. It puts the standard of practical and experimental religion high. While it teaches that all mankind will most certainly in due time be reconciled to (atoned or made one with) God, it also shows that this end cannot be attained without a personal and practical death to sin and resurrection to holiness. And it also teaches that in order to share in the reign of Christ, as kings and priests, the sacrifice of the body of sin, and the consequent regeneration, must be accomplished now. There is

therefore necessarily connected with these views a sense of responsibility to "Work out our own salvation with fear and trembling;" and yet not forgetting that "It is God that worketh in us both to will and to do of his own good pleasure."

To be saved from sin is a most intensely practical thing. It is not merely to have the righteousness of Christ *imputed* to us (which also has its place in the plan) but also to have his righteousness *imparted* to us, so that it becomes *ours in fact*. And to have the mind opened and developed in the direction of spiritual things, in the love of both truth and right, is a grand experience—one which rises far above the sphere of mere morality.

There are many sincere Christians, who on seeing the practical force of the great law of Christian sacrifice, and seeing the great contrast between what they are, and what they should be, are inclined to be discouraged. They say to us: "That seems clear and true, but how am I ever to attain to such a resurrection. I am discouraged in view of the great distance between me and what Christ is."

Well it is not our desire to make that distance appear less; but yet we would say one word of encouragement to such. 1. It is a good sign that you see the contrast. This is an evidence that the Lord by his Spirit has taken hold of your mind, and shown you both sin and righteousness. 2. It is an additional evidence that the good work is begun in you, because you *care* about this matter—because you feel that you greatly *desire* to be like Christ. Those who are still dead in trespasses and sin, care for none of these things. So you have more hope of the crown of glory, than if you thought you were all right. 3. As long as there is a conscious warfare, a struggle, going on between the flesh and spirit, it is a good evidence that the beast is being taken to

slaughter, by the hand of the Priest. Paul said that he had such a struggle, and that he found that with his mind he served the law of God, and with his flesh the law of sin. The beast (type of the body of sin) never dies willingly. It must be compelled to die; it must be killed. But, thank God, it is Christ's work, in us, to deliver us. The Apostle cries out, "Oh wretched man that I am! who shall deliver me from this body of death?" Then he answers, "I thank God through Jesus Christ our Lord."—Rom. vii. 24, 25. This is encouragement for all who desire deliverance.

MOSES AND CHRIST.

CHAPTER XX.

GOD'S LOVE AND PURPOSE.

GOD'S love is the chief or underlying plank in the Christian platform. It is the key-note of Christianity. As love is God's nature—"God *is* love"—it follows that the universe is based on love; and that his purpose must be in every particular in harmony with love. All that God ever has done, or ever will do, must, when rightly understood, be an expression of his love.

But God's love cannot be fully known without knowing his purpose and plan. For want of such knowledge, men are always misinterpreting some of the Lord's works and ways, and denying his love. They see severe and terrible things, of which there are many, and they say, "If God is love and is Almighty, why does he permit such things?" They assume what is not true, that love and severity are necessarily contrary to each other. A child naturally thinks his father unloving and even cruel, to cross his wishes or put difficulties in his way. But it is his ignorance of his father's wiser plans that makes him think so. Men, in their ignorance of God's all-wise plan and of the purpose to be attained, are just like children. As they grow older and wiser they will see that Father knew best, and that the severe measures and even punishments were necessary as means of discipline, in the formation of character.

It may be safely allowed, however, that in the government of an all-wise, all-powerful and all-loving Father, no difficulty or punishment ever has existed, or ever will exist,

that cannot be over-ruled for good. To believe that he has end, but a means to an end. The pain cannot fail. Noth- God's wrath against sin; but who cannot see easure of the a merciful arrangement, to teach obedience to . Nothing always brings a blessing. As in things physical, s himself things spiritual. So a prophet tells us, by his praye oving God "in wrath remembers mercy."—Hab. iii. 2.

As natural or earthly things are made subservient to moral and spiritual ends, it may be safely said that the darkest phases of human experience and suffering, will be seen, when all the facts are known, to have been permitted and over-ruled for spiritual and endless good. And even now how very much light and comfort are missed by those who actually or virtually deny that God has a loving purpose and an all-wise plan for its accomplishment. Nothing is more certain than that overlooking God's plan obscures his love.

It is quite common to hear men, otherwise intelligent, and even some preachers, ridiculing the idea that God has a plan of salvation. But even a man, without a purpose and plan of operation, is an object of contempt; and as a true man is a finite reflection of God, it follows, that he must have both a purpose and a plan.

It is not surprising that even devout thinkers reject what some *call* God's plan of salvation. With their narrow view of his purpose it savors more of damnation than of salvation. But the Bible plan is not one of which to be ashamed. It is the grandest and deepest science, having in it elements of truth adapted to the mere child or to the most profound thinker—"milk for babes, and strong meat for them that are of full age."

As a means of gaining a knowledge of God's love, let a Bible answer be sought to the question:

What is God's Purpose?

THIS question has reference to the designed outcome of his plan—the end, which he saw from the beginning. As he saw it, it has been revealed, "For the Lord will do nothing, but he revealeth his secret to his servants the prophets." —Amos iii. 7. Whatever the purpose of God is, it must be accomplished, as no finite being can thwart the Infinite. So says Isaiah, xiv. 27:

"For the Lord of hosts hath purposed, and who shall disannul it?"

Verse 24th, has an answer:

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

These passages show that God has a purpose, and also its immutability. Man may be disappointed; he may change; the Lord "may withdraw man from his purpose" (Job xxxiii. 17), but the Lord says:

"I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: * * I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. xlvi. 9–11.

Speaking of Christ, as the manifestation of himself, he says:

"The pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul and be satisfied."—Isa. liii. 10, 11. "So shall my word be that goeth forth out of my mouth: [Christ is the living Word—Rev. xix. 13] it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. lv. 11.

What a full assurance of faith and comfort they have

who depend on God's promises and who believe that he has a purpose of mercy for all mankind! It cannot fail. Nothing short of absolute success could be "the pleasure of the Lord," or give Christ the travail of his soul. Nothing short of the full salvation of all for whom he gave himself a ransom could satisfy the infinite longing of his loving heart.

The regeneration of the whole world! Yes, this is the purpose of the Lord. Let no one be deprived of the comfort of such a blessed outcome on account of the obstacles mentioned in the Bible. The difficulties are great. Ages are required for their removal. While the plan proceeds, punishments and fiery discipline must attend the obstinate. But the Lord's purpose takes all these into account, and gives the end—the final victory. That victory is given by Paul as an encouragement to labor in the face of all difficulties: "Forasmuch as ye know that your labor is not in vain in the Lord."—1. Cor. xv. 58.

The Lord's purpose is stated in various ways in the Bible. First, the blessing of all mankind is implied in the threatening against the serpent—the embodiment of all evil —"Her seed shall bruise thy head."—Gen. iii. 15. Two thousand years later the Lord affirms the gospel, "In thy seed shall all nations"—"kindreds,"—"families"—"of the earth be blessed."—Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; Acts iii. 25.

This was the first definite gospel. It did not give the steps and conditions, elsewhere mentioned, without which the end could not be attained. But God has ordained both the means and the end; and these passages declare the end, which proves the success of the means. The way for the world to be blessed is by the removal of the curse of sin and death. John saw the same purpose accomplished and

states it the other way. "There shall be no more curse." Glorious consummation!—a sinless and deathless state! To proclaim this is to preach *the* gospel. To rejoice in its certain success, is to "rejoice in hope of the glory of God."

The Psalm-singer of Israel had a glimpse of the day of light and gladness and put it in verse:

"All the ends of the earth shall remember and turn to the Lord:
And all the kindreds of the nations shall worship before thee.
For the kingdom is the Lord's:
And he is the ruler over the nations."—Ps. xxii. 27, 28.

Again he says:

"All nations whom thou hast made shall come and worship before thee, O Lord;
And they shall glorify thy name."—Ps. lxxxvi. 9.

That this "all" includes Sodom, a nation wholly cut off, and usually considered hopelessly lost, is confirmed by Ezek. xvi. 44–63.

The passages already quoted from Isaiah clearly foreshow the full success of Christ and the satisfaction of his soul. To these may be added, Isa. xlii. 1–4. Man becomes weary, and discouraged, and fails; but what a glad thought that "The Lord will not fail nor be discouraged" until the end is gained,—judgment unto truth and victory.

Coming to the New Testament: It was a glimpse of the grand result of the incarnation, the coming in the flesh, that inspired the angel with the glad announcement at Messiah's birth:

"Behold I bring you good tidings of great joy, which shall be unto all people."

This moved the whole choir of angels in sympathy with man and in worship of God:

"Glory to God in the highest, and on earth peace and goodwill toward men."—Luke ii. 10–14.

The same Spirit inspired John the Baptist when pointing to Jesus he exclaimed:

"Behold the Lamb of God that taketh away the sin of the World."—John i. 29.

This passage speaks with no uncertain tone. It has no "if." It suggests no doubt.

The Apostle John takes up the strain and in his epistles tells us that,

"The Father sent the Son to be the Saviour of the world."—1. John iv. 14.

He shall accomplish that for which he was sent, for,

"He is the propitiation for our sins; and not for ours only but also for the sins of the whole world."—Chap. ii. 2.

This loved and loving apostle gives a definite statement on this point in these words:

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—iii. 8.

Sin and death are the works of the devil.

God's purpose will be accomplished. Sin and death must cease. Sinners will be saved from the state of sin, and the dead will be saved from the state of death. It cannot mean merely that no others will die, but that death, as a state, will be "swallowed up of life." "There shall be no more death." All are to be made alive in Christ.

The words of the Lord himself are in harmony with the above stated purpose:

"The Son of man is not come to destroy men's lives, but to save them."—Luke ix. 56. "The Son of man is come to seek and to save that which was lost."—xix. 10.

These express the divine purpose which the word as-

sures us cannot fail of accomplishment. The parables of Luke xv., of the lost sheep, the lost silver, and the lost son, all illustrate heaven's purpose. The sheep and the silver were not expected to come till brought. The good shepherd was not satisfied until the lost was found. The son that knew by experience the blessings of home, and still wasted his substance, was allowed to suffer the bitter consequences, until he "came to himself." Then he returned to his father's house and was more than welcome. Christ will not, yea cannot, according to these parables, "see the travail of his soul and be satisfied," while even one remains lost. They being "dead in trespasses and sin" cannot come to Christ except drawn (John vi. 44); they cannot save themselves. Christ is the Saviour of the world, and he will save them. John says of him, "That was the true Light, which lighteth every man that cometh into the world."—John i. 9. Jesus himself said, "God sent not his Son into the world to condemn the world; but that the world through him might be saved."—iii. 17.

Not that he will save them without repentance and faith, for, "Without faith it is impossible to please God: for he that cometh to God must believe that he is."—Heb. xi. 6. But, by giving them the true light, the goodness of God will lead them to repentance (Rom. ii. 4); and this implies faith, which is the gift of God.—Eph. ii. 8.

This brings us to the testimony of Paul the great apostle to the nations, who has not used the word hell in all his writings, and who, though believing in future conscious punishment (Rom. ii. 8, 9), had evidently no such idea of its endlessness or hopelessness, as is common among modern teachers. The use of the word hell (*gehenna*,—land or valley of Hinnom) by the Saviour, was to the Jews, who knew its meaning. It was a place used for the destruction,

by fire and worms, of all corrupt matter from the typical Jerusalem. It was, therefore, the proper figure of God's way of consuming all spiritual corruption, and so purifying the spiritual atmosphere. It burns up the works of the devil, and so saves man, God's own work.

How clear Paul is as to God's purpose of victory through Christ, making his own salvation as the "chief" of sinners a type. The greater the sin, the more Christ is needed and the greater the victory. And if he could arrest in his mad career, (unsought by Paul) and save the "chief" of sinners, who can imagine, what the Bible never intimates, that *any* sinner is, or ever can be, beyond the reach of hope or mercy? In Rom. v., Paul shows that the justification to righteousness and life, even "eternal life" (Verse 21) through Christ, is as universal as the sin, condemnation and death through Adam.—Verses 18–21. The wages of sin truly is death; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. vi. 23. This gift follows the wages, and so lifts the curse. Life is the final state. "No more death!" The Lord is not overcome of evil, but, by heaping coals of fire on the heads of his enemies, overcomes evil with good. Hence he exhorts us to do the same.—Rom. xii. 20, 21.

The great burden of the apostle's teachings has reference to the Christian's life and hope, as they are addressed to them; but he sometimes speaks of all, and gives some of the grandest glimpses of the purpose of God for the world. The highest glory of the Christian, himself, lies in the fact that when he is glorified with Christ, he as a member of Christ's body—the seed (Gal. iii. 29)—is to be a co-worker with the Head, in working out the purpose of God for the world. In view of this what light and fullness appears in the statement that Christians "are the called according to

his purpose."—Rom. viii. 28. They are called out as "firstfruits" (verse 23 and Rev. xiv. 4) with reference to God's purpose, as means to the great end. The saints are saved first, that through them as a royal priesthood, the world may be judged, blessed and saved afterward. O, what a hope, what a high calling the Christian has! These saints who have suffered with and waited for Christ, shall reign with him.—Verse 17. But the creature, the world, as contrasted with the saints—waiteth, not for the return of Christ, but for the manifestation of the sons of God, previously glorified at the coming of Christ, and the sequel is that:

"The creature itself *also* shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Verses 19–21.

To be delivered as the first fruit is the hope of the church; this later deliverance *through the church* is the world's hope. What a glorious Saviour is Christ! He is not only the Saviour of the body—the church, but he is also the Saviour of the world. No one who has his Spirit, can love him less or serve him less faithfully, because of the fullness of his love and purpose. What a favor to be called according to his purpose!

This glory of the saints is held before the church at Corinth. "Do ye not know [he had taught them so before] that the saints shall judge the world?"—1. Cor. vi. 2. Remember the work of Christ, and, therefore, of his co-workers, is not to judge to condemnation—[the law has done that]—but to "bring forth judgment unto victory."

The same fullness of life and righteousness in Christ, contrasted with the sin and death in Adam, mentioned in Rom. v., is intensified if possible in 1. Cor. xv:

"For since by man came death, by man came also the

resurrection of the dead. For as in Adam *all* die, even so in Christ shall *all* be made alive. But *every man* in his own order."—Verses 21–23. Why should some men be so anxious to twist this passage so as to make the number less in the resurrection than in the death? There are different orders, or ranks, but "every man" is included. All death is in Adam. There is "no more death" when all are thus made alive "in Christ." Whatever the process, the apostle in this chapter gives God's purpose, the outcome, the victory. Blessed encouragement—not to idleness, but to labor. —Verse 57, 58. The certainty of success is the strongest motive to faithful work.

In 2. Cor. v. 18, 19, the apostle keeps the same grand truth to the front:

"And all things are of God, who hath reconciled *us* to himself, and hath given to *us* the ministry of reconciliation; to wit, that God was in Christ, reconciling the *world* to himself, not imputing *their* trespasses unto *them*."

Here is the world's hope again. God's purpose includes a forgiven and reconciled world. No wonder that Jesus said, "I, if I be lifted up from (*ek*, *out of*) the earth, (earthly state), will draw all men unto me."—John xii. 32. In Gal. iii, Paul, by identifying Christians as "heirs according to the promise," carries the mind back to the fullness of the gospel, as the Lord himself preached it, saying: "In thee ("and in thy seed"—Christ and the saints), shall all nations be blessed."

The blessing is righteousness and life, as the curse to be removed was sin and death.

In Eph. i. 9. 10 is given a definite answer as to God's purpose: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of

times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

See also Phil. ii. 9–11. The cause is desperate that must limit the success declared in those passages. The same grand fullness of reconciling power is expressed in Col. i. 20. In view of all the foregoing who can dare to weaken the "will have" of 1. Tim. ii. 4–6?—"Who will have *all* men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for *all*, to be testified in due time."

Or who can doubt that the apostle believed that God's purpose reaches over and beyond all obstacles of unbelief, rebellion and punishment, including the salvation of *all?*—when he says: "This is a faithful saying and worthy of all acceptation. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." If he never saves all men then he is not the Saviour of all men. The specialty of the last clause applies doubtless, to the saints who as firstfruits "are the called according to his purpose."

Truly none need be ashamed of God's love or his revealed purpose. And yet many stumble at certain passages, for want of the knowledge of his *plan*, at which some hints are already given. When that plan is seen, the darkest passages of the Bible, or facts in history, will no longer obscure God's love for all his creatures.

MOSES AND CHRIST.

CHAPTER XXI.

PLAN OF THE AGES.

Three Worlds.

God's loving purpose to reveal himself and so to bless all mankind, will be better appreciated if we get an understanding of the order of the ages and God's plan of work.

The Bible clearly shows that the past, present and future of mankind are all included in "Three Worlds,"—the world that was before the flood, the world that now is, and the world to come. The history of mankind and the history of the Gospel of Christ are inseparable; hence, the plan of salvation spans these three worlds.

The Greek word "Kosmos," translated *world*, as above, relates to the *order* or *state* of things, and does not refer to the literal earth, as some suppose. The same word is often used when the *people* are meant, as, "God so loved the *world*;" "Behold the Lamb of God that taketh away the sin of the *world*;" "The field is the *world*" (Christ does not sow the good seed in the *ground*—mankind is his field of operation); "He is the propitiation for the sins of the whole *world*." Kosmos is thus used for the general "order" of things, or for the people, but we have yet to learn that the word is ever translated *earth*, or has that meaning. The nearest to it perhaps, is when Peter speaks of these three conditions as three distinct "heavens and earth."—2. Pet. iii. The first "perished," (came to an end), the second is "reserved unto fire," and will end also, but the third, or "new heavens and new earth," is the "world without end."

These three exist in the order of succession as above, *no two at the same time*, and the same planet, Earth, is the basis of all three. The change at the flood was not so much physical as dispensational. The administration of God was changed, but the *earth*, with its "monntains" and consequent valleys still remained. "The waters prevailed and all the *high hills* were covered."—Gen. vii. 19. The ark rose above the mountains, carried on the face of the waters, and when the waters abated, "the ark rested upon the mountains of Ararat."—Gen. viii. 4. The waters rose and fell, but there was apparently no change in the form of the earth itself. The trees seem to have remained in place, for had they been floating, the dove might have found a place for "the sole of her foot" (ver. 9), and "an olive leaf plucked off" would have been no evidence that the waters were abating.—Ver. 11.

A few of these simple things well noted, might help to dispel some of the exaggerated expectations of many as to physical changes in the "new heavens and earth" promised. "New" does not necessarily mean absolute perfection. The first "order" is called "the *old* world."—2. Pet. ii. 5. Then "This present *evil* world" must have been *new* at first. As the second "waxes old" and passes away, *another* new one comes on, "Wherein dwelleth righteousness." It has been thought by some that it must therefore be absolutely free from sin from the very first. This is an *evil* world, but there is *some* good in it, and when Satan is bound—limited—chained—it will be reversed! Righteousness will be the rule and sin the exception. "The sinner being an hundred years old, shall be accursed."—Isa. lxv. 20. Sin and death go hand in hand, and neither shall be destroyed until after the thousand years: "The last enemy that shall be destroyed is death."—1. Cor. xv. 26.

These three worlds are the basis of the Bible plan of salvation, and may therefore serve as a means of explaining the word in reference to the plan. If a statement of the word belongs to any one of these worlds, it will be a perversion to apply it to another, or to what lies outside of them altogether.

To get the true import of anything revealed by the Spirit of God must be important, in order that the *designed effect* may be realized. Without an outline of the plan, it is not surprising that men have failed to "rightly divide the word of truth." If it be remembered that the "world to come" is not the "spirit world," or state of the departed in any sense, but a future state that does not begin until the second, or "present evil world," ends, many Scriptures will be plain. "Ye shall be recompensed at the resurrection of the just." The resurrection is at the last trump (1. Cor. xv.) during which time Christ comes, and the reward is given to "prophets, saints, and them that fear God's name, small and great."—Rev. xi. 15–18. Jesus says, "In the world to come eternal life."

This division of the word, by the plan of the ages gives an intensity of interest in the coming of our Lord; for whatever man's state in death may be, it is clear that our *reward* is not due until he comes, at the beginning of the world to come. We do not go to it, but it comes to us. Those who died in the world before the flood, did not thus reach the present world, which was then future, so neither can men reach the world to come by dying. Living or dead, we must wait for that period to come before we can be in it, as we wait from one day to another; and when the new period or day has come, those who have not died will be in the world to come as well as those who are raised from the dead, just as Noah passed from the old world into the new, hav-

ing escaped death. It does not militate against this idea, that the saints are to enter upon a higher state than the nations, being raised in the "spiritual body," and made equal to the angels at the beginning of that world. The heavenly state of the saints, as the "Bride, the Lamb's Wife," and the earthly state of the nations, as the "blessed of the Lord," are facts of the world to come and in harmony with each other. If the saints are to rule the nations as promised, the nations must be there to be ruled. There are high and low, heavens and earth, in the future as well as in the past. In this present evil world, the angels—unseen, yet real persons—have a great deal of power, as "ministering spirits sent forth to minister for them who shall be heirs of salvation."—Heb. i. 14. "But unto the angels hath he not put in subjection the world to come whereof we speak, but * * what is *man* that thou art mindful of him." This world is subject to the angels, but the future world is made subject to glorified man, Jesus being the head of the glorified body. The above proves that angels are not glorified men, and also that man will supercede the angels in the administration of God's benefits to man in the flesh. The "Church of the First-born," exalted to the throne, will sing a song the angels cannot learn.

An understanding of much of God's Word is made easier by first having a "bird's-eye view" of the plan as shown by the "Three Worlds."

Succession of Ages.

The plan of salvation comprehended in these three worlds, is progressive in its character, requiring ages for its development. There seems to have been but one age definitely marked in the world before the flood, but this present world is sub-divided into three ages. The first,

Patriarchal or one man age, in which only one man at a time represented the Lord as a ruler of the family. In this it was similar to the age before the flood. The second, Jewish, or the twelve tribe period, for in it, or from Jacob's death, the last patriarch, until the death of Christ, the tribes of Israel represented the Lord's cause, and were reckoned his people. The third, beginning at Christ's resurrection and reaching to his second coming, usually known as the Gospel age, during which the Lord turns to the Gentiles to take out a people for his name, *i. e.*, the Bride, the Lamb's wife, the Church.

This brings us to the beginning of the world to come, which is, in God's purpose, subjected to the Bride made ready and glorified together with Christ; and it also is divided into *ages*, the first of which is the thousand years' reign.—Rev. xx. We would not speak of the order of future events with as much confidence as of the past, but it is evident that the period after the Lord's coming and exaltation of the Bride, is not as some say, "One Eternal Age," for Paul in speaking of that exaltation and the object of it, says it is, "That in the *ages* (*aionos*) to come, he might show the exceeding riches of his grace."—Eph. ii. 7. In the worlds and ages we thus have an outline of the plan, a bird's-eye-view of its development, and a glimpse at the glorious outcome. We may thus be prepared for a more particular study of the work of the various ages, and be better able to appreciate the progressive character of revelation.

Each age is a step in the plan, and each step higher than the preceding one. "Onward and upward" is a motto based on the spirit of God's plan. Each age is a period of time, and each period has its own peculiar dispensation, or work of God. The object of the Lord, by the various dis-

pensations of wisdom, power and love, is to reveal himself, and to save mankind. God deals with the race in some respects, as with an individual, adapting his truth to the capacity, as in infancy, youth and manhood.

It is on this principle of adaptation that God teaches by symbols, figures, types and shadows, representing the real or spiritual truth by natural objects. The truth is in some respects hidden that it may be revealed, contradictory as this may seem at first thought. It is hidden for a season and made plain in due time. He spoke in dark saying and parables, giving occasionally the key which would open them when applied. With a smoked glass, which obscures the light, we can see the sun better than with the naked eye. God in Christ can be known, but without a Mediator he is unsearchable.

Before the Jewish age the Lord appeared as a man; but the *law* was by the disposition of angels; but "In these last days, he has spoken to us by his Son." When it can be realized that the incarnation, or "God manifest in the flesh," was a culmination of the same principle of teaching spiritual things by the natural, as God has used from the beginning, the unity of the Bible will be vindicated, and confidence in it as a divine revelation established.

However much the stream of truth may be soiled by handling, it but shows the nature of the soil through which it has flowed, while the sparkling jewels it contains reveals its heavenly origin.

The truth is revealed in a progressive manner, according to the plan of ages. Take one line of thought for example: when sin, by one man, had entered, and its dark consequences were entailed upon humanity, the first ray of light and hope dawned upon our race in the form of a *threatening* against the Tempter—"Her seed shall bruise thy head,

etc." Here is confessedly the whole plan in a nutshell. The Conqueror, the struggle, resistance, and the final victory. The figure used means *death* to the Serpent, and in its execution can signify no less than the extirpation of all that hideous monster represents. It points to a clean universe, when both sin and death shall be no more. But what could Eve know about it? It was not addressed to her, but to the Tempter. It was a threatening, not a promise; though containing, as in germ, the whole plan of salvation.

The *dimness* of that light was the characteristic of the whole age. Let us follow the light and observe its development. Two thousand years pass before we find the *promise*, "In thy seed shall all kindreds of the earth be blessed." This is the same great plan. That was a curse, this a blessing: but curse to the Serpent *means* blessing to the nations. This is an increase of light on the same subject, and yet how dim. We, living at this late day, know that seed was Christ.—Gal. iii. 16. This is the Holy Spirit's *definition* of the promise. But the *wording* of the promise made it refer to Isaac or, in other words, "the seed according to the *flesh*." It may be said the promise had a double meaning —natural and spiritual. True, but the natural was all that could fairly be drawn from the words, and the spiritual was kept out of sight until the true seed had come. Isaac and Christ are to each other as the natural and the spiritual. Here, as everywhere, the order holds good; first the natural and then the spiritual. The natural is the basis, being first; Christ came through Isaac. The greater in this sense proceeds from the less. "The elder shall serve the younger." From the lower to the higher is God's order, and all these facts prove the progressive character of God's plan.

The Spirit reveals also the fact that the "Seed" comprehends not one *person* only, but *many* persons united *as*

one. Let special thought be given to this fact. It is much neglected. Truths of great value are obscure on account of this neglect.

This many in one is true of the natural as well as the spiritual. The Jews were the natural seed, and the whole age was used for their development. The Christian Church is the spiritual seed and an age is used for their development. Paul contrasted them thus: "They which are the children of the flesh are not the children of God: but the children of the *promise* are *counted* for the *seed.*—Rom. ix. 8. Not one child, but *children!* Who are they? Gal. iv. 28, answers: "Now we brethren, as Isaac was, are the children of the promise." Then it follows that, "we brethren" are the seed.

During the Jewish age, while the natural seed was being developed, the law and the prophets bare witness, and the light increased, but only the spiritual minded could discern the deeper truth. The mass saw only the natural, and were led to expect an earthly glory; hence, they rejected their Messiah when he came. It is true he came in the flesh, as a part of the Jewish nation, and fulfilled such prophecies as related to his sufferings in the flesh, but these were overlooked as not in harmony with their desires; (see Isa. liii.) and to them, in their blindness, it was as if he had not fulfilled them. Christ fulfilled, "First the natural," and did not enter fully upon the spiritual until he was born from the dead, "quickened (made alive) by the Spirit," which was in him before he died. The true seed, destined to "bruise the Serpent's head," and bless the nations, is both spiritual and immortal. Jesus is the Firstborn into that condition, and is appointed Head of immortal mankind—the second Adam.

During the Gospel dispensation and by the Spirit of

Christ, the members of the body are being prepared, and during the sounding of the seventh trumpet they will all be rewarded.—Rev. xi. 18. "They that are Christ's at his (*parousia*) presence."

These, made one with him even as he is one with his Father, (John xvii. 21, 22,) constitute the seed,—"Heaven's conquering army."—Rev. xix. 14. The work of the seed must follow the complete development of the seed. Overlooking this fact has led thousands to suppose God's plan of salvation *terminates* at the second coming of Christ. From what has been written, it may be seen that God does not *begin* to save the world (proper) until then. The work of ages past has been the calling out of a few, under discipline, for a high position. Oh, what a responsible place we occupy, to whom the light of the good news has come. Our position in the kingdom depends on our faithfulness. The *crown* and *reign* are to those who suffer and overcome.

The Plan of the Ages as a Key.

THERE are some very dark, strange and difficult things in the Bible—things which to many people appear to be irreconcilable with the character of love and justice which we ascribe to God—which can only be opened up and harmonized with that love and justice in the light of the Plan of the Ages.

To understand the Bible, or any other book or science, it should be read according to its own principles of interpretation. Many even of the friends of the Bible do not seem to know that it contains a *system* of truth, which is progressive in its development, and that truth is not to be applied indiscriminately, but according to the *age* for which it was spoken. Of course there are some fundamental truths that are applicable in all ages, but there are many truths

that are dispensational. Not seeing this clearly has been the cause of much confusion, and is perhaps the greatest cause of sect-making.

Moved by one Spirit, the Bible should be studied as a whole, and not disconnectedly; and the work of each age should be seen in its relation to the whole. By a piece-meal interpretation, or by the use of a text without regard to its connection, a man may prove almost anything from the Bible. There is therefore not a sect in the world but will defend its "ism" with a text. But a mere text is no proof that a doctrine is true and Scriptural unless its place in the Plan of the Ages be understood. The Calvinist, the Arminian, or the Universalist may readily find a text to sustain his theory, without any regard to harmony; and the Infidel will say the three texts contradict each other. But as the Bible is true, there must be a view that will make use of *all* these texts and belittle *none* of them. It is for such a purpose that the Plan of the Ages is the Key.

That there are some truths having a dispensational application, is generally admitted. The commands given to Adam or Noah or Abraham, adapted to their special circumstances, would be entirely out of place if applied to the people of any later age. We would suggest it as probably a true principle, that *no* command, given in any dispensation, is binding in any later age, unless it is repeated in the later age. They expire by such limitation, or if typical in their character, by the coming of the antitype. This is why the circumcision, the passover, the sabbath, the sacrifice, the priesthood, and many other things of the Jewish age, are not in force in the gospel age. The ordinances of the former age are said to have been nailed to the cross. Hence, to apply them on this side of the cross, is to misapply them—and is not in harmony with Paul's exhortation to "rightly divide the word of truth."

The Old Testament teaches that man must be circumcised in order to share God's favor; but the New Testament teaches that if a man be circumcised he is fallen from favor. This is one of the so-called "contradictions" of the Bible, but all is clear and harmonious if each is applied in its own age.

The statement as to ordinances nailed to the cross cannot of course relate to baptism and the Lord's Supper, inasmuch as these pertain only to the new or gospel age. It is therefore as much out of place to confound these with the Jewish ordinances, as to apply those on this side of the cross. This principle should be carefully observed.

If it be out of character to apply things of the Jewish age in the gospel age, or *vice versa*, the same is true as to the relation of the gospel and millennial ages. We are quite sure that it is by failing to see the distinction between the Scriptures pertaining to these two ages that much confusion exists as to the subject of man's destiny. The Calvinist can certainly find Scriptures teaching the doctrine of election, and limitation of opportunity. How else can we understand the fact that Christ said to his disciples, on sending them out to preach: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not?"—Matt. x. 5. Was it not on the principle of God's sovereign choice, that Christ was sent only to the lost sheep of the house of Israel? Was it not on this principle that the twelve men named were chosen instead of others to be apostles of Christ? He said: "Ye have not chosen me, but I have chosen you." And we are told that Christ always spoke to the multitude in parables, and explained them to his disciples, giving this as the reason: "Unto you it is *given* to know the mysteries of the kingdom of God, but to them that are without all these things are done in parables, lest they should see, hear, understand, be converted, and their sins should be forgiven them."—Mark iv. 11, 12.

Was this not a limited opportunity to men, on account of God's sovereign choice? These not elected had no choice in the matter. If they were doomed to endless death or torment for such failing to be converted and forgiven, it is simply horrible. Think of it! The loving Son of the God of love came into the world to seek and to save that which was lost, and thus to show his Father's love, and yet deliberately chose a few out of the many, and left the multitude (if the popular dogma be true) to hopeless and eternal woe!!

Such is the Calvinistic view of election. But aside from its woeful alternative of eternal suffering the doctrine of election finds support from many Scriptures. Nothing is more clearly taught than that the saints of God are chosen and called according to his purpose.

In the light of what we have seen as to God's purpose, all this is plain and in harmony with both justice and love. But to those who do not see the purpose, this subject of election must look dark and terrible. No wonder the Arminian, or the advocate of free-will and free-grace, does not like it, and is inclined to wish those favorite texts of the Calvinist were not in the Bible. But then he knows there are many evidences of the truth of the "Whosoever will" doctrine. There are many passages which are so familiar that we need not enumerate them. Even the Calvinists now use them about as freely as do the Arminians. Some one has aptly said that "Both classes pray like Calvinists, and preach like Arminians." They are both in much the same difficulty, for want of knowing God's purpose, and the final outcome.

But look a moment at the famous "Whosoever will" passage—"The Spirit and the bride say, Come."—Rev. xxii. 17. The question is, In what *age* does it apply? If it be-

longs to the gospel age, as commonly understood by both Calvinists and Arminians, it is very contradictory to the doctrine of election. But as it is located after the marriage of the Lamb (Otherwise there is no *bride* to say, Come.) the invitation clearly belongs to the future age and not in the gospel age when the bride is being chosen and developed. Remember that the gospel age is for the election, and that the *purpose* of that election is to bless the world—even the non-elect—afterward, and there is harmony. And it is as much out of character to apply that Scripture—"The Spirit and the BRIDE say, Come,"—*before* the marriage, or the election in the *future* age, as to confound the commands of the Jewish and gospel ages. It is not rightly dividing the word of truth.

The limitations precede the Lord's coming and the marriage, and the free grace doctrine will find abundant room afterward. And *all* the ages are required to fulfil the many prophecies of universal blessing.

God chose Christ Jesus to be the Saviour of the world. He chose Paul to preach the gospel, and to be for salvation to the ends of the earth. The whole church of the gospel age—whether called the temple, the seed, or the bride—are chosen in Christ, and for the same purpose—to save the world. The principle is, a few are chosen to bless all the others.

Who cannot see that the Plan of the Ages is the key to the application of these various Scriptures? With this view, even the doctrine of election is grand. It is very different from the horrible idea that a God of love, "whose tender mercies are over all his works," had from all eternity fixed the doom of the multitude of his creatures to endless woe. How good it is to be able to see that God has not been engaged in a haphazard struggle with an enemy, who

carries away the majority, but has been moving on from age to age, with a slow but certain step, toward the fulfillment of his purpose—a glorious and universal victory. Truly he is wise and just and kind.

Judgment and Punishment.

WHAT the Bible says of judgment and punishment is often urged as being against the view of God's final victory as we have presented it. But these being intimately related, are also to be understood in the light of the Plan of the Ages.

Matt. xxv. 46, "These shall go away into everlasting punishment, but the righteous into life eternal," is by many regarded as positive proof of the doctrine of endless torment. All other passages used as proof derive their coloring from this. It is therefore claimed that the punishment of the wicked must be as long as the life of the righteous. Some who as teachers are supposed to be good authority (?) have taken the strong ground that if it can be proved that the punishment of the wicked will have an end, the same argument will prove that the life of the righteous, and even of *God himself*, will also end. And all this simply because the same *word* "everlasting" or "eternal," is applied to the punishment of the wicked, the life of the righteous, and to God. This is too much to take for granted on the strength of the definition of a mere word. We may well rejoice that the existence of our Heavenly Father is in no way dependent on proof, nor upon the definition of a word.

Colored glasses give color to whatever men look at, and it is difficult for many to divest themselves of the influence of former teaching, so far as to be willing to look at a thing from the standpoint of another. Some of us have done this, however. Having been trained in the old school of thought, still we have been enabled by a careful examina-

tion of the Scriptures to throw off the old idea and to accept the larger and better hope. And to-day we are assured that the endless life of our Father in heaven, and of his offspring, is not dependent on the definition of the word eternal. The Plan of the Ages with its progressive revelation, and the general scope and spirit of the gospel as a revelation of the infinite love and wisdom of God, are to us a far stronger evidence of the final victory of Christ in saving all men, than the mere definition of any single word could be.

But it is not unimportant to consider the words "everlasting" and "eternal." From our standpoint there is nothing to fear from the investigation. On the other hand, we are confident that the result will strengthen our position.

Some have tried to make a point against the doctrine of endless punishment, by claiming that the word "everlasting" is applied to limited duration, but that "eternal" refers to unlimited duration. This idea is based on the wording of the authorized version, but we have no sympathy with the idea. Nothing can be gained to the cause of truth by such reasoning or evasion of facts. The two words are precisely the same in signification. They are really the same word in the Greek, and should be translated by the same word in English. They are both translated "eternal" in the revised version, which tends to confirm some in the idea that the punishment of the "goats" is to be endless. But this inference is still open to criticism.

Let us briefly consider the words which are most commonly translated "eternal" and "everlasting." It will be borne in mind that the Old Testament was translated from the Hebrew language, and the New Testament from the Greek. The Hebrew word is *olam*, and the Greek *aion*.

There are a few other words occasionally used, but these two are the most common. The definition of *olam*, as given in Young's Analytical Concordance, is "age, age-lasting." This word in the Old Testament is translated "ever," "forever," "everlasting," and "eternal." And the point of special interest is, that it is applied to things both limited and unlimited. The covenant, priesthood, inheritance, statutes and ordinances of the Jewish economy are said to be "forever" or "everlasting." Most of these it will be confessed were limited to the Jewish age or dispensation. They were age-lasting.

Exod. xxi. 6 and Deut. xv. 17 are two cases where it applied to the life-time of a servant. That was "forever," that is, age-lasting. In this case it was a *man's* age. In the other cases it was the age or duration of the Jewish dispensation. It will be confessed that these were limited. And we freely admit that the same word often has the signification of unlimited duration. This is true whenever it is applied to the duration of God or his attributes. God's age is of necessity endless. And right here it is worthy of note that many, many times it is said that "His mercy endureth for ever."—Ps. lxxxix. 2. But on the other hand it is said, "He will not always chide: neither will he keep his anger forever."—Ps. ciii. 9. "I am merciful, saith the the Lord, and I will not keep anger forever."—Jer. iii. 12.

The Greek noun *aion*, according to the same author and others, is defined to be an "age," and *aionios*, the adjective form of *aion*, is "age-lasting." This adjective is the word translated "everlasting" and "eternal" in Matt. xxv. 46, and in most other places in the New Testament. In Phil. 15, *aionios* is translated "forever," where Paul is writing to Philemon of the life-service of Onesimus. The meaning of *aion* and *olam* is the same. It is an age,

whether short or long, limited or unlimited. It may refer to the age or lifetime of an individual. It may refer to the duration of an era, or dispensation. Or it may, and often does, refer to the duration of God, Christ and the saints. If it is applied to a mortal being's life, or to a dispensation it is of necessity limited. But if it is applied to an immortal being, it is of necessity unlimited.

From what we can gather from the various sources of information within our reach, we have come to the conclusion that the word, *aion*, or its adjective form, *aionios*, does not of itself indicate either the limited or unlimited duration of anything; but its duration in each case depends on and must be determined by the *nature of that to which it is applied.*

It is just so with our corresponding English word, *age.* We use the same word whether speaking of the age or duration of a mosquito, a bee, a mouse, a dog, a horse, a man, a tree or a mountain. The word age does not determine the duration of anything; but the duration is determined by the *nature* of the thing.

Then because the same word, "eternal," (which if it be a proper translation, is a synonym of age-lasting) is applied to the punishment of the "goats" and to the duration of God, it is no reason whatever for saying that if the punishment comes to an end, God himself must cease to be.

The "goats" represent a certain character or condition, which is mutable or subject to change, and the *age* or duration of punishment depends upon the duration of that mutable condition. But God is immutable or unchangeable, and therefore immortal; so that while the age of God is of necessity endless, the age or duration of punishment is by the same necessity limited.

If it be claimed that the "goats" are immortal sinners,

and that therefore according to our own rule their *aion* of punishment must be endless. Let it be known that the burden of proof falls upon those who make such a claim. It may be fearlessly and safely asserted that the Bible in no instance associates the idea of immortality with that of sin. Sin and death are always related. The same is true of righteousness and life. And the Bible never speaks of man being immortal until he *puts on Christ* by a resurrection from the dead. When men are in the judgment process, whether that judgment is before or after physical death, or rather before death, or after waking from the death sleep, they cannot properly be said to have been made alive in Christ. The judgment is the means or process of making them alive in Christ. The judgment is *unto* victory, and when men are thus made alive in Christ, they will no longer belongs to the class or be in the condition represented by the "goats," and therefore their *aion* of punishment will be ended. But the *aion* of life and immortality, sustained by immutable righteousness, never ends. There can be no such thing as immortality in a state of sin.

The above view will be confirmed in all who get the Scriptural and reasonable idea of punishment. In the government of the God of love; in the judgment administered by the all-loving and sympathizing Son of man; there can be no punishment except in discipline, for the *good* of all concerned.

Among the many ideas associated with punishment, we find, to restrain, to chasten, to instruct, to teach. The Greek word translated punishment in Matt. xxv. 46 is *kolasis*, and is defined to cut off, to restrain, to prune. The qualities for which the "goats" are condemned are like useless and injurious appendages or branches in an orchard. They need to be pruned, cut off, and burned. That this is

the true object of the "*fire*" is not far-fetched, but clearly Scriptural and in harmony with the revealed and unchangeable character of our heavenly Father.

Isa. iv. 4, shows most clearly that the very object of the "spirit of judgment" and the "spirit of burning," is to *purge away filth*. This is the same idea as pruning. It is to cleanse, to purify. "Our God is a consuming fire"—not to consume his own crowning work—man, but to consume all those appendages or conditions by which man is held down and back from his true destiny.

The same thought is brought to view in Mal. iii. 1–3. The Lord comes, and no evil ones can stand when he appears. Why? Because he is like a *refiner's fire*, and like *fuller's soap*. And he sits as a refiner and purifier of silver, to purify and purge away the dross, that an offering in righteousness may be the result.

That the Lord's object in punishment is correction, is clearly taught in Heb. xii. 5–11. "Whom the Lord loveth he chasteneth." (To chasten is to punish. And God is always the same.) Our earthly fathers chastened us for their own pleasure (or because they lost control of their temper); but our heavenly Father chastens for our profit, that we may be partakers of his holiness. No chastening seems good at the time, but, says the Apostle, "Nevertheless *afterward* it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

The Apostle teaches the same grand principle when he affirms that he who builds with, or does the works that are represented by, wood, hay and stubble, shall suffer loss; that his works shall be burned, but that *he himself* shall be saved, yet so as by fire.—1. Cor. iii. 11–15. And also in the other passage where he, in the name of the great Judge, delivers a great sinner over to Satan for the destruction of the flesh,

that the spirit may be saved in the day of the Lord Jesus. —1. Cor. v. 1–5.

All these are in perfect harmony with the idea of punishment in God's fire for the purpose of pruning or purging away the dross, on account of which certain ones are counted "goats." And certainly when those *conditions* are burned away, the *aion* of punishment must cease.

When one can see the plan of the ages sufficiently clear to locate the judgment scene of Matt. xxv. where it belongs, after the marriage of the Lamb, and therefore after the saints of the ages preceding the second coming of Christ are with Christ in his glory and in his judgment throne, it is not difficult to see that the "sheep" of that parable are not the saints of the former ages. Paul says that the saints will judge the world.—1. Cor. vi. 2. And that when Christ shall appear (as he does in the lesson before us) they are to appear with him in glory.—Col. iii. 4. Their judgment is past when they are thus highly exalted. This position in the throne is their great reward. And it follows that others beside the church thus exalted are to be blessed. The "sheep" of the *future* judgment scene are "blessed," and rewarded with the *life of the age*, and the "goats" are in a "cursed" condition and are therefore sent away into the *fire of the age* to be purified.

That the word *aion* is not an endless period, is shown by the fact that the word is sometimes translated *world*, that it has an end, that it is used in the plural form and that there is a succession of such worlds. That it should be translated *age* or *ages*, in all such cases, there can be no doubt. It is so translated in Eph. ii. 7, where Paul declares that the purpose of calling out and exalting the church is that "In the *ages* to come, he might shew the exceeding riches of his grace." Paul tells us that Christ came once in

the end of the *world*, and put away sin, by the sacrifice of himself. It is the plural, *aionas*, and doubtless refers to the last end of the Jewish age and the first end of the Gospel age. The expression, "*world* to come," should read "*age* to come." The expression, "The harvest is the end of the *world*," would be much more intelligible if it should read, "The harvest is the end of the *age*." It is in all such passages the Greek *aion*, or its plural *aionas*, the same word whose adjective, *aionios*, is translated "everlasting" or "eternal." No wonder some are confused by such translations. It should be age, or age-lasting, in every case, and then it would be plain and easy to be understood.

With the idea that *aion* means an endless period, the plural form would suggest the absurdity of one endless period following another endless period. So in such cases the translators give us either the word *worlds*, or *ages*. If "forever," translated from *aionios*, means an endless period, "forever *and* ever" is an absurdity. But it is all plain when *aion* is understood to be an *age*, and *aionios* to be age-lasting. Then the goats can be be subject to punishment by the fire *of the age*, and yet be reconciled and blessed in the ages to come.

The Antediluvians were cut off by a terrible judgment at the end of their age, and yet Peter gives us the key of hope for them when he tells us that Christ, after he was raised from the dead, went and preached the gospel to those spirits in prison.—Comp. 1. Pet. iii. 18, 19 and iv. 6. Jude 7 tells us that the Sodomites are set forth as an example, "suffering the vengeance of *eternal* fire"—*aionion* fire—and yet in Ezek. xvi. we are distinctly told that they shall be restored. Wrath endures until it has done its work, but mercy triumphs in the end.

That judgment and punishment, whether present or fut-

ure, are necessarily associated, and therefore inseparable, seems clear. But we are assured that the Lord will not fail nor be discouraged until he brings forth judgment unto victory. Christ as the "Head of the church," yes, even, as the apostle declares, "the Head of every man," passed through his trial, or judgment, and it was unto victory. He was made perfect through sufferings. He spoke of himself as representing the world, and of his judgment as the judgment of the world: "Now is the judgment of this world; now shall the prince of this world be cast out." The same principle of casting out the enemy, and of consequent victory, must therefore be true in all whom he represented—all for whom he died—and he tasted death for every man. This he shows himself, by immediately saying, "And I, if I be lifted up from the earth, will draw all men unto me." —John xii. 31, 32.

In carrying out this rule of judgment unto victory, the church are judged during the gospel age, and they are brought to victory at His coming. Having suffered, they are exalted to reign with Christ. Then follows the judgment of the world—the nations—as we have seen, and it, like that which has preceded, will be unto victory. Thus alone can Christ's words above quoted be fulfilled. His words were the prophecy and himself the Security of the execution of God's purpose.

The law of judgment is the law of development, and punishment as a means of discipline is incidental and necessary, until all inharmonies are removed, all enmity and imperfection overcome and God is all and in all.—1. Cor. xv. 20–28.

In view of what we have seen, we need not be afraid to look at any of the "dark sayings" or "difficulties." The limitations, elections and chastisements are all essential parts of

the great plan of human development and salvation. The Bible as a revelation of the system of truth would be marred, if any of these were missing. We vindicate the Bible plan as being in harmony with itself and with the necessities of mankind. And it is, when complete, a grand proof of the fundamental statement that "God is Love."

Our little book here closes. We have written, because we believe. The work is committed to the reader with the firm conviction that it contains the substance of the gospel of Christ. Its design is to lead men to think of the Lord as a loving Father, and to trust him as an all-sufficient Saviour. In this world of toil and trouble—often of weariness and sadness—whoever gives to men a better thought of God, the great Father of all, increases thereby the sum of human happiness and hope, and thus helps his fellow-men. This has been our aim. God grant that it may be the result.

The End.

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